

THE R V L E  
O F P E R F E C T I O N  
C O N T A Y N I N G

A B R E I F A N D P E R S P I C V O U S  
A B R I D G E M E N T O F A L L  
the vvhole spirituall life, re-  
duced to this only point  
of the [ vvhil of God. ]

*Dividē into three Partes.*

THE F I R S T T R E A T I N G O F  
the exterior vvhil of God, con-  
tayning the A ctive life.

THE S E C O N D O F T H E  
interior vvhil containing the  
Contemplatiue life.

THE T H I R D O F T H E  
essentiall vvhil conceraing the  
life Supereminent.

C O M P O S E D B Y T H E R. F.  
B E N E T Capucin, Preacher, of the  
holie Order of Saint Francis, now of the  
Prouince of France, heretofore called  
VV. Fitch. of Canfeld in Essex.

*Vita in voluntate eius. Psal. 29.*



At Rouen For John Cousturier,  
Dowelling at the Escuyere, sireit  
at the seigne of the Read hate.



Academio Cantabrigiensis  
Liber

1471:00

APPROBATIONS  
of this Rule of  
Perfection.

AS UP FILL IN LA-  
tun by the very words whe-  
rin they were written , as  
also in English ; that so it  
may passe without suspi-  
cion , not only amongst those  
of the English tongue , but  
also in Countries wher it  
is not understood : which so  
much the more seemeth ne-  
cessarie , for that it is dedi-  
cated to those which live in  
such Countries .

WE , the subsigned  
Doctors in Divini-  
ty of the Vniuersitie of  
Paris haue diligently read  
the Rule of Perfection con-

ta yning a breif and perspicuous abridgement of the wholle spirituall lyfe *eternitie*, *Contemplatiue*, and *Supereminent*, all reduced to this one point of the *will of God*, composed by the R.F. *Benet Englishman*, of the Order of *Capuchins*, and haue approued it; which no man will doubt to doe, whoesoeuer following the way of lyfe and of the diuine *will of God* shal practice this *Compendium* of pietie, which though it be breif, yet is it most full of instruction. Dated the 20. of September in the yeare our Lord, 1608.

GYVION Vicar gene  
rall to the Illustriſſim  
Cardinall, and most Re

uerend Archebisshop of  
Rohan.

BOUCHIER, Chan-  
celler of the Vniuersitie of  
Orleans, and Vicar ge-  
nerall to the most Rene.  
Bisshop of Orleans.

A. du V A L. G A-  
MACH.

The Kings Readers C. le  
B E L. in Diuinitie.

GESLIN.

P. L'ENGLES.  
M. MAVCLERC.

**I** Subsigned, B Rep̄ka-  
tel Prouinciall of the  
Order of *Capuchins* in  
the Prouince of *Paris*  
( though vnworthy )  
haue most diligētly pe-  
rused this *Rule of Perfe-  
ction*, or breif and per-  
spicuous abridgemēt of  
the wholle spirituall ly-  
fe ( to weet ) *Actiue*,  
*Cōtemplatiue*, and *Su-  
pereminent*, reduced  
vnto one point of the  
only *will of God*, com-  
posed by the V.F.F. *Be-  
net* of our Order; and  
haue fownd nothing in  
it cōtrarie tho the true  
fayth and decrees of the

Church; yea, haue most  
clearly seene it to be  
the solid food, and sta-  
ble foundatiō of pietie,  
and a perfect Rule of  
the wholle spirituall  
lyfe. Wherfore, it will  
be most profitable for  
the pietie and merit of  
all Christians, and the  
spirituall aduancement  
of Religious persons,  
and ( particularly ) will  
fully satisfie the desi-  
re of such as aspire to  
true Perfection and the  
practice of mystical Di-  
uinitie. It is ( doubt-  
les ) a true guide for  
those which begin, for

such as haue made so-  
me progresse, and for  
those which haue at-  
tayned vnto Perfectiō.  
In testimonie wherof,  
wee haue put to our sig-  
ne, this Eeue of all  
Saints. Anno. 1596.

*B. RAPHAEL,*  
*as aboue.*

**I** Subsigned, vnwor-  
thy Prior of the Car-  
thusians of *Calvers*, haue  
perused with as much  
diligence, attention of  
mind, and intention as  
I could, this *Rule of Per-  
fection* or breif abridge-

ment of the wholle spi-  
rituall life, ( to weet )  
of the Actiu, Contem-  
platiue and Superemi-  
nent, conforme to the  
three-fold *vvill of God*  
Exteriour , Interiour,  
and Essētiall. I (certain-  
ly ) admired to see the  
holie secrets of the per-  
fection of lyfe gathered  
together , and expo-  
wended with wonder-  
full order and facilitie;  
insomuch as like vnto  
that great Eagle in *E-  
zechiel*, it may worthi-  
ly seeme to haue car-  
ryed away the pith of  
the misticall Cedar, and

esteme that the lecture therof will be most profitable, seeing it is in all points no lesse cōforme vnto true Fayth then to Pictie, and most fitting the capacitic of deuout and religious minds of Beginners, proficients, and of the Perfect, entring by order into the practice therof as Qweene Hester passed through euery doore to the presence of King Assuerus, Dated the 20. of September. Anno. 1608.

*F. A. Beaconsf.*

I Subsigned Bacheler  
of Diuinitie in the V-  
niuersitie of *Paris*, doe,  
certifie that I haue most  
diligently perused this  
*Rule of Perfection* and  
perspicuous abridge-  
ment of the wholle spi-  
rituall lyfe (to weet) of  
the Actiue, Contem-  
platiue, and Superemi-  
nent, reduced vnto one  
point of the onlie *will*  
*of God*, the which is  
most profitable to all  
Christiās, and specially  
for the aduancement  
and merit of Religious  
persons; for, it layeth o-  
pen a most cleer way to

the acquiring of perfe-  
ction , in that it mani-  
festeth diuers hidden  
errors, which being to  
many a Rocke of scan-  
dall, made some to lea-  
ue of, others to cōtem-  
ne, and some to sclāder  
the spirituall life : seing  
also that it openeth the  
most pure fountaines  
of wisdome , explica-  
ting the excellēt super-  
anagogicall Doctrine,  
through ignorance w<sup>t</sup>  
herof, some are damna-  
bly infected with most  
corrupt maners ; some  
doe ignominiously be-  
take themselves to the

cisternes of heathen  
bookes , not hable to  
containe the w<sup>w</sup> aters of  
grace ; others as blind  
doe doubt in the Catho-  
like fayth ; others to  
theyr great shame ma-  
ke little progresse in the  
knowledge of God;  
others to no small de-  
triment of the hearers  
doe teach Diuinitie  
with great negligence;  
others adhearing to the  
killing letter, and spe-  
ding all theyr labour in  
the outward barke of  
Wisdome, neither goe  
forward to reap the  
fruit therof, neiter hast-

ning to the Abnegation  
of themselves, are viuified  
with the vnitue  
spirit of God. All which  
being in this Rule sweetly  
refrayned, truly directed,  
wisely illuminated, deiformely perfe-  
ctioned, it is worthy to  
be put to the Presse, and  
published to the glorie  
of allmighty God, aug-  
mentation of the Fayth  
to the cōuersion of sin-  
ners, cōsolation of Re-  
ligious and persecuerance  
of the perfect, in  
whoes mindes it ought  
to be day and night ru-  
minated. Finally, it cō-

taineth nothing con-  
trarie to the Catholike,  
Apostolike, and Ro-  
maine Church. Dated  
the 8. of May 1596.

Poulllet.

Approbationes regulæ  
Perfectionis.

**N**os sub signati Docto-  
res Theologie facul-  
tatis Parisiensis, scribem-  
imus Regulam Perfe-  
ctionis continentem breue  
& dilucidum Enchiridion  
vitæ spiritualis, Actiung,  
Contemplatiæ, & Super-  
eminentis (id est) volunta-  
tis diuinae, a R. P. Benc-

dicto Angelo, Ordinis  
Capucinorum compofuum;  
& probauimus: quod &  
plenissimè faciet, quisquis  
breue hoc pietatis Compen-  
dium, sed cumulatissimè  
instrudum, secutus viam  
Vita & Voluntatis diuinæ  
inſiliet. Datum 20. Septem-  
An. ſeculari ſacro. 1608.

G V Y I O N, Vic-  
arius Generalis Illuſtriſ-  
ſimi Cardinalis, & Re-  
uerendiss. Archiepiſ-  
copi Rhotomagēnsis.

A. du VAL. GA-  
MACH.

nis BOVCHIER, Can-  
cellarius Vniuersitatis  
& Aurelianensis, & Vica-  
rius Generalis Reue-  
rendiss. Episcopi Au-  
relianensis.

na Lectores Regij C. le BEL.  
in Theologia.

GESLIN.

P. L'ENGLÉS.

M. MAVCLERC.

B

EGO subsignatus F.  
Raphaël Prouincria-  
lis prouincie Parisensis  
Fratrum Minorum Capu-  
cinorum licet immeritus,  
breue hoc & dilucidum  
Enchiridion totius vite spi-  
ritualis (scilicet) Actiua,  
Contemplatiue, & Supere-  
minetis, ad unicum instar  
solius Voluntatis diuine  
directum, & a V. P. P.  
Benedicto nostri Instituti  
compositum, diligentissime  
perlegi, nihilque in eo inue-  
ni quod fidei Orthodoxie  
aut decretis Ecclesie repu-  
gnet, quinimodo illud cibum  
esse solidum stableque fu-  
damentum pietatis &c.

ma perfecta totius vite spi-  
ritualis clarissime compre-  
hendi vnde ad pietatem &  
meritum omnium Chri-  
stianorum & ad spiritua-  
lem profectionem Religiosorum  
conducet plurimum, eorum  
vero desiderio qui ad veram  
perfectionem & mysticam  
Theologie primum aspirat,  
abude quidem satisfaciet.  
Est sane Incipitium Profi-  
cientium & Perfectorum  
verus preceptor. In cuius  
rei testimonium signum  
nostrum apposuimus, Vigila  
lia omnium Sanctorum.

Anno. 1597.

F. RAPHAEL,  
ut suprà.

B 2

EGO sub signatus Car.  
thusiae Cadurcinæ  
Prior immeritus, hoc bre-  
ue Enchiridion vitæ spiri-  
tualis, Actuæ, Contem-  
platiæ, & Supereminen-  
tis, vnitriæ voluntati di-  
uinaæ Exteriori, Interiori,  
& Essentiali consonum, à  
V. P. Benedicto Anglo,  
Ordinis Capucinorum D.  
Francisci compositum,  
quantâ potui diligentia,  
attentione animi, & in-  
tentione perlegi. Suspe-  
xi utique sacratiora vitæ  
perfectionis arcana miro  
ordine & facilitate deli-  
gi & delucidari, ita ut  
quasi Aquila illa grandis

in Ezechiele Cedri mystice  
medullā tulisse meritisimè  
videatur. Et quia non or-  
thodoxè minus quam pie  
per omnia scriptum est, &  
ad piarum & religiosa-  
rum mentium Incipientiū  
Proficientium, & Perfe-  
ctorum captum maximē  
accommodatum (dummo-  
dò ut Ester cum ad Af-  
sueri conspectum, ingre-  
diantur cuncta per ordi-  
nem ostia) summā cum uti-  
litate legi posse censeo.

Datum 20. Septembr. an-  
no a partu virgineo. 1608.

F. A. BEAV COV SIN.

EGO sub signatus Bac-  
calaureo in facilita-  
te Theologiq; Parisiensi cer-  
tum facio me breue hoc &  
per lucidum Enchiridion  
totius vitæ spiritualis sci-  
licet ) Actiua, Con-  
templatiua, & Su-  
pereminentis, ad vni-  
cum in star solius voluntati  
divinae directæ, dili-  
gentissime perlegi. Quod  
ad utilitatem omnium  
Christianorum tum maxi-  
me Religiosorum profectum  
& meritum confert pluri-  
mum & perfectioni acqui-  
rendæ clarissimum pre-  
bet iter, cum per nos  
errores occultos designet;

qui fuerunt permultis la-  
pis offensionis derelinquen-  
dæ, nonnullis contemnen-  
dæ, alijs etiam probris  
insectandæ spiritualis vi-  
te: sapientiæ limpidissi-  
mos fontes aperit, illustrem  
superanagogicam doctrin-  
am & veram Theolo-  
giam explicando, cuius  
ignorantia alijs corrupti-  
simis moribus damnabi-  
liter se coinquant, alijs  
ad cisternas librorum Gē-  
tilium ( non valentes con-  
tinere aquas gratiæ ) tur-  
piter secedunt, alijs in fi-  
de Catholica mente capti  
hesitant; alijs in cognitio-  
ne Dei cum magno de-

decore minus proficiunt;  
alijs negligentius Theolo-  
giam cum magno detrimē-  
to pertrahant; alijs litteræ  
occidenti adhærentes, &  
& corticibus sapientiæ in-  
sudantes, neque progre-  
diuntur ad illius carpen-  
dos fructus, neque ad suij-  
psorum Abnegationem  
properantes, spiritu Dei  
vniuerso viuificantur. Quæ  
omnia cùm in hoc Enchi-  
sadio suaniter coercentur,  
verè dirigantur, sapienter  
illuminentur, deiformiter  
perficiantur; typis & om-  
nium luminis mandari di-  
gnum est, ad Dei Om-  
nipotentis gloriam, Fi-

dei augmentum, Peccatorum conversionem, Religiosorum consolationem, Perfectorum perseverantiam; quorum omnium animis diurno nocturnoque labore versari debet. Ceterum Fidei Catholicae, Apostolice, Romane, nihil contrarium continet. Datum 8. Maij. An. 1596.

## POVLLET.

Licentia Superiorum.

**E**GO frater Leonardus Parisiensis, Ordinis fratrum Minorum Capucinorum nuncupatorum

in prouincia Parisiensi  
Commissarius ( licet im-  
meritus ) potestate ad il-  
mihi facta a Reuerendis  
admodum Patre Silue-  
stro ab Assisio, Ministri  
nostro generali; facultatem  
concedo ut liber inscriptus  
Regula Perfectionis  
vel , Voluntas diuina  
continens tres partes; Item  
liber inscriptus Eques  
Christianus , continen-  
duas partes; Item denique  
ut libri duo diuersorum  
Opusculorum spiritualium  
unus Tractatum , alterum  
Epistolarum , a Re. Patre  
Benedicto Anglo , Pre-  
dicatore eiusdem Ordinis,

¶ Conuentus Rhotoma-  
gensis Guardiano, nec non  
Novitiorum magistro, ty-  
pis mandentur, grauium  
prius & doctorum in  
Theologia hominum iudi-  
cicio approbatus; servatis  
insuper omnibus de iure  
servādis. In quorum fidem  
has litteras manu nostre  
subscriptas, sigilloq; nostro  
munitas dedimus. Rotho-  
magi 23. Iunij. 1608.

F. Leonardus, qui  
suprà.

TO THE. R. AND  
most devout Lady Ab-  
besse of the Religious  
companie of English-  
women of the Orderne,  
of S. Brigit; to his woe kin  
cousins( Wisemans ) of pa  
the same Order , and wi  
to all the rest of that ho-  
lie familie at Lysbone.

**I**F the light of Natu-  
res lamp hath so shi-  
ned in the obscure clo-  
set of a Pagans breast,  
that therby hee brou-  
ght forth this no lesse  
true then worthy sen-  
tence , *Non nobis solum*

200  
gati sumus, sed ortus nostri  
N D partem amici, partem pa-  
Ab- tentes, partemquè patria-  
tions vendicat, Wee are not  
ish-borne for our selfes alo-  
der ne, but of our birth our  
woe kinsfolk must haue  
of parte, our freinds like-  
and wise must haue their  
ho- due, our Countrie also  
ne. challengeth therin her  
right; how much more  
tu- ought the shining Sun  
hi- of Grace and Fayth il-  
lo- luminate the Chri-  
st, tian heart, wherby to  
u- bring forth a like or  
sse better Sentence: as did  
n- hee whoe sayd, Opta-  
m- bam ego ipse Anathema

esse à Christo pro fratribus  
meis, qui sunt cognati mei  
secundum carnem, qui  
sunt Israelitæ, I desired  
to be *Anathema* my sel-  
from Christ for my bre-  
thren, which be my  
kinsfolke according to  
the flesh, whoe be  
*Israelites*. And if Natu-  
re could bind vs with  
so strong a band to our  
Freinds, Parents, and  
Country, how much  
more should the link  
of Grace, and chayne  
of Charitie tie vs the-  
runto? Seing then  
such is my Obligation,  
and that the reuolution

of some yeares calleth  
upon mee for perfor-  
mance therof, I was  
glad now to haue fo-  
wnd out a meanes,  
wherby at once to  
discharge three duties,  
and by one payment  
to cancell a threefold  
obligation; by presen-  
ting this *Rule of Perfe-  
ction* to such a house  
and companie, which  
is composed of my  
deer freinds, neerest  
kinsfolke, and nati-  
ue Countrie. Not,  
for that I think the  
weaknesse of so small a  
matter can haue strenght

enough to dissolute so  
strong a band or so  
small a present can sa-  
tisfie so great a debt;  
but that I hope yow  
will take it as a token,  
and messenger of a  
mind more willing the  
hable to performe her  
obligation, which Ru-  
le I hauing squared out  
according to mine ow-  
ne interiour practice  
since my calling to Re-  
ligion ( though truly,  
with great negligence)  
and hauing participa-  
ted the same, and ther-  
with informed others  
of my calling though  
not

of my Countrie; I  
thought good now to  
communicate it vnto  
thers of my Countrie,  
though not of my cal-  
ing; and for that pur-  
ose haue translated it  
into English, though  
though with more dif-  
ficultie then I writ it  
in the language whe-  
n I made it. For elo-  
quent words and flo-  
ring discourse ( I  
now ) yow expect  
one, aswell because  
at our calling auoi-  
p-eth curiositie and pro-  
er-lleth plaine simpli-  
ersie, and that my so

C

long discontinuanc  
of the tongue can  
afford no smooth di  
course ; as also ( esp  
ecially ) for that in sp  
rituall Rules , and do  
cuments touching in  
terior exercise , it fa  
reth not as in other  
books which cheifly  
or at least, partly ) ten  
to delight the eare by  
pleasant wordes , or  
moue affection by ple  
asing tearmes , but by  
plainesse of Documēt  
and cleernes of Do  
ctrine to lay open the  
way to Perfection , and  
an easie and familiar

and meanes to practice the  
same. Thus heartily  
wishing your dayly  
progreſſe in all vertue,  
I commend yow to  
Gods holie protection,  
and my ſelf ( poor ſin-  
ner) by your prayers to  
his ſweet mercie.

*Your poor Bro-  
ther and Coſin in  
Christ Ieſus, B.  
Benet, called  
beertoſore. W.  
Fitche.*

C 2

TO THE DEVOUT

*Religious English-women of the Couent of S. Ursula, at Louayn, and of S. Benet at Bruxells, and particullarly to his devout Co-sins Wifeman: in both howses, and to all other Religious of our Nation in Flanders.*

**D**EVOVT sisters in Christ, and deer Co-sins. Many yeares haue passed since this booke was dedicated to the aboue sayd of S. Brigit, but being twoe

fundry tymes put to  
print in *England* (whear  
I was then in Prison) it  
was both tymes taken,  
though it doth not in  
any wise touch either  
Controuersies or mat-  
ters of Stace. Since  
which tyme hath bein  
erected that your Re-  
ligious howse at *Bru-*  
*xells*, and aswell the  
same as that of *Louay-*  
*ne* hath bein better  
knowne vnto mee, for  
the entercourse of let-  
ters betwixt yow and  
mee ( my louing Co-  
sins at *Louayne* ) and  
by your rendition ( my

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TO THE DEVOVT  
Religious English-women of the Couent of S.  
Vrsula, at Louayn,  
and of S. Benet at  
Bruxells, and particu-  
larly to his deuout Co-  
sins Wiseman: in  
both howses, and to all  
other Religious of our  
Nation in Flanders.

D EVOVT sisters  
in Christ, and deer  
Cosins. Many yeares  
haue passed since this  
booke was dedicated  
to the aboue sayd of S.  
Brugge, but being twoe

fundry tymes put to  
print in *England* (whear  
I was then in Prison) it  
was both tyme taken,  
though it doth not in  
any wise touch either  
Controuersies or mat-  
ters of Stace. Since  
which tyme hath bein  
erected that your Re-  
ligious howse at *Bru-*  
*xells* , and aswell the  
same as that of *Louay-*  
*ne* hath bein better  
knowne vnto mee, for  
the entercourse of let-  
ters betwixt yow and  
mee ( my louing Co-  
sins at *Louayne* ) and  
by your rendition ( my

good Cofin at Brus-  
xells. ) And because I  
owe yow and your ho-  
wses the like office as  
to the aboue sayd ( for  
the same causes of kin-  
red and Countrie ) and  
that, as sayth the Phi-  
losopher , *Bonum quo  
communius eo melius,*  
The good is so much  
the better , by how  
much it is more com-  
mon : and ( finally )  
for that the subiect of  
the booke particular-  
ly fitteth those of your  
vocation ; I haue  
thought good to di-  
rect it also vnto yow,

the respect of the  
smallnesse of the wor-  
ke disswading ther-  
from , wayeng lef-  
se in the one scale of  
the ballance of my  
consideration , then  
the ponderousnesse of  
the sayd causes put  
against it in the other,  
especially the Ballan-  
ce being held in the  
hand of that charita-  
ble affection which  
shall neuer cease to  
worke , and doe the  
office which kinne  
and Countrie call v-  
pon mee to performe.  
And though the thing

both in respect of it  
self, and of so sinfull  
and vile a wretch from  
whome it cometh, be  
of so small valew and  
so vnworthy the prin-  
ting, that I haue often  
tymes hindred the sa-  
me ( howsoeuer the  
great persuasion of  
others, and due af-  
fection to the aboue  
named, made mee  
consent therunto in  
*England* ) yet in tyme  
perceiuing it is so ac-  
ceptable in these partes  
to all sortes, aswell  
of authoritie as of lear-  
ning and perfection;

and seeing it so much  
published throughout  
*France* though paynful-  
ly by writing ; I haue  
bein more encouraged  
to present the same  
vnto yow : though for  
the third part therof,  
it is not thought meet  
to be published , as  
treating of matters so-  
mewhat high for the  
capacitie of the cōmon  
sort. And if it bring  
yow any spirituall pro-  
fit , I beseech yow re-  
compense mee with  
this prayer , that I be  
not like the candle  
which whilst it ligh-

teneth others consumeth it self ; nor as the Conduict pipe , which conuayeth water from the fountaine to others not retayning any for it self. Fare yee well.

*Your poor Broother  
and Cossin in Christ  
Iesus B. Benet,  
called heer tofore.*  
W. Fitch.

u-  
he  
ch  
om  
ers  
or  
•  
ver  
ist  
t,

eu:eu:eu:eu:eu:eu

## TO THE REA- der.

**G**ENTLE Reader,  
There is a certaine  
booke intituled the  
*Metod to serue God in La-  
tin, Franch, and English*  
which in the begin-  
ning, speaketh of the  
*will of God*: Least ther-  
fore thou mayst think  
that this booke be ( as  
it were ) the same, or  
not much differēt, and  
so thy affection to read  
this be diminished;  
thow shalt vnderstād,  
that they differre in

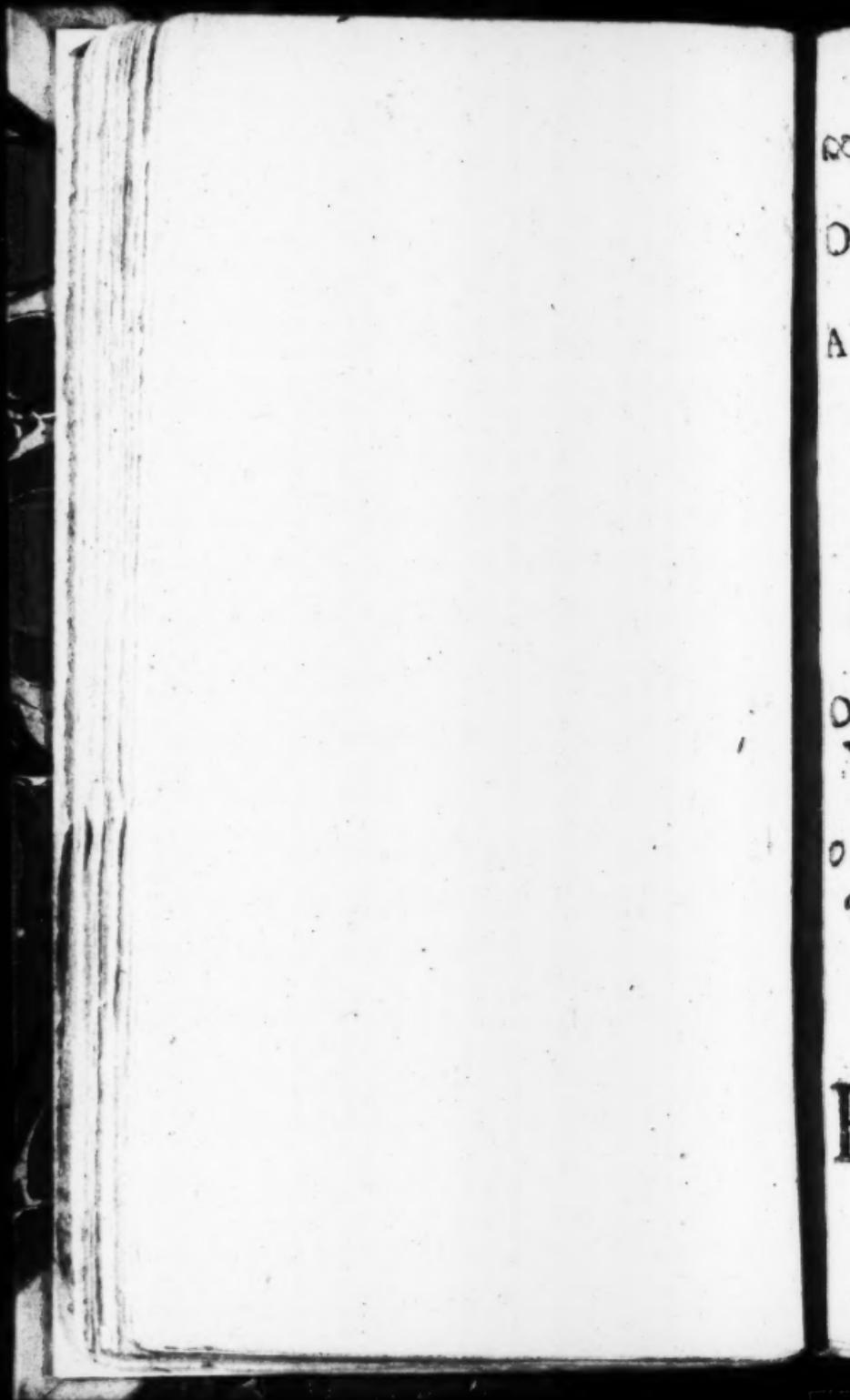
all matters ; in subiect,  
method, and pretended  
scope: For, that booke  
hath but some one  
**Chapter** or document  
of the *will of God*, but  
this , three bookeſ or  
parteſ ; that goeth to  
other diſcourſeſ of ver-  
tueſ and viceſ, but this  
purſueth this only  
point of the *will of God* ;  
that propowndeth it  
as the end of our actiōs  
but this as the begin-  
ning , progreſſe , and  
ending , of the whol-  
le ſpirituall life , ge-  
uine precepteſ for eue-  
ry one : Y ea , that

booke in the place where it toucheth the will of God, sheweth not how to know it, but this geueth meanes how to know the same; that, speaketh of the will of God, without distinction, but this distinguisheth it mystically into three: Finally, that booke speaketh of the Exteriour wil, but this entreth into the knowledge, taſt, and feeling of the Internal will as it is spirit and life, yea, and essentially God himself, as is shewed in

the third part. But it is  
needlesse to speak of all  
the differences which  
by reading thou shalt  
find to be such, as that  
there is no conuenien-  
cie betwixt them: only  
the *will of God* which is  
heer taught through-  
out the *Actiue*, *Con-  
templatiue*, and *Supere-  
minent lyfe*, is thear  
touched in the begin-  
ning of that booke of  
*Actiuelyfe*. And if this  
had affinitie with that,  
it would neuer haue  
bein so required and  
published in *France*, es-  
pecially so paynfully

by writing before it  
was printed, and ( par-  
ticularly ) amongst re-  
ligious Orders, wher  
that booke is so com-  
mon. As for the other  
three bookes mentio-  
ned , they be not yet  
printed, though readie  
goe to the presse. And  
if this or they bring vn-  
to thy sowle any profit  
or consolation, I desire  
for recompense some  
memoric of mee in thy  
holie prayers. Fare  
well.

*Thine in Christ Iesus*  
B. Benet.



THE RULE  
OF PERFECTION

CONTAYNING.

A FREIFE AND PER-  
spicuous Abridgement  
of all the whole spiri-  
tuall life , reduced to  
this only point of the  
(will of God.)

*Divided into three partes.*

THE FIRST PART  
OF THE EXTERIOR  
Will of God comprehē-  
ding the actiue life.

OF THE EXCELLEN-  
cy and utilitie of his exer-  
cise, compared with  
others.

CHAP. I.

H Auing well consi-  
dered the diuersi-  
D

2 Of the Exterior will  
tie of wayes, and multi-  
tude of exercises fownd  
out and practised by  
many learned and de-  
uoute persons , for the  
obtaining of true per-  
fection; and in fine, find-  
ing that as they tend  
all to one end, so in the  
selues they are not mu-  
che different but rather  
in substance all one,  
how different soeuer  
they seeme; I haue de-  
red for the greater  
light and profit of de-  
uout soules and more  
facilitie, to abridge and  
reduce them all to one  
only point , in which

*Abri-  
gement  
of the*

may shine and cleer-<sup>whole</sup>  
ly be seene all the <sup>spiritu-</sup>  
others, and which <sup>small</sup> <sup>life.</sup>

(not withstanding  
such breuitie) might  
be easie to comprehend,  
and perspicu-  
ous to vnderstand: to  
which effect I could  
find no point so fit as  
this of the *will of God*,  
for though the perfect  
soule and illuminated  
spirit cleerly doth see  
and discerne all wayes  
and exercises in euery  
one, and euery one in  
all, principally in the  
highest and most subli-  
me; yet is this verified

4 Of the Exterior will  
rather in this exercise  
and point of the will of  
God then in any other;  
for that heer in all the  
other exercises are so  
clearly seene, that not  
only the perfect and il-  
luminated person, but  
also the beginner ( if  
hee will a little cōsider)  
may see them all, and  
how in the same consi-  
steth all kind of perfe-  
ctions of spirituall life,  
as in the next chapter  
shall appear.

2. Secondly, this exer-  
cise of the will of God  
shall be found without  
all comparison to be

Brevi-  
tie.

more short then any other; for, that which others doe effect by many circumstances, multiplicities, changings, and degrees, this effecteth at once by one only application of intention. As for example, one that following any other practise would be humble, patient, obedient or would be despised, to imitate the passion of our Saviour, would imitate the passion to be conformable to the Sonne of God; would be con-

6 Of the Exterior will  
formable vnto him to  
please God and doe his  
will ; but according to  
this exercise hee should  
at the first only applie  
his intention to the said  
*will of God.* Likewise,  
he that would eschew  
euill company to auoid  
temptation , would a-  
uoid temptation to flie  
synne, would fly synne  
to escape hell ; would  
escape hell to be saued  
would be saued be-  
cause it is the will  
of God : but accor-  
ding to this exercise  
hee should cutt of all  
these multiplicities and

degrees, and euen at  
first applie his intentiō  
to the *wilt of God*, pro-  
pownding and sayeng  
this in his heart; I will  
auoid euill company  
because it is the *wilt of*  
*God*: wherby alone the  
soule approcheth, neer  
to God without comp-  
parison then with all  
the other good inten-  
tions together: whear  
many may note and  
see their spirituall de-  
ceipt, whoe doing at  
ny good thing spi-  
rituall or corporall,  
doe not at the first,  
nay nor scarce at the

8 Of the Exterior will  
last applic their whole  
intention to this will of  
God

3. *Merr  
borious.* Further, the practise  
of this rule is more me-  
ritorous as shalbe shew-  
ed then the others,  
yea though ( without  
this will of God ) they  
should ioyne with o-  
ther spirituall exercises,  
fasting, discipline, la-  
menting their syns and  
such like , although  
( perhaps ) to some it  
seeme not so , whoe  
measure merit by their  
sensible deuotion, and  
spirituall sweetnes.

4. Moreouer, this ru-

le of the will of God is *End of*  
the true end and scope *others.*  
of all others , those  
seruing but as degrees  
to mount, and as mea-  
nes to attaine vnto  
this namely to doe the  
the will of God : so  
that this will of God  
ought to be so mu-  
che preferred before  
other exercises , as  
the end before the mea-  
nes.

Againe, this exercise  
is more proper and cō-  
uenient to all sorts of  
people then any other,  
being fitt as well for  
the perfect as the im-  
3.  
Fitt for  
all.

10 Of the Exterior will  
perfect, for the spirit il-  
luminated, as for the  
obscured, because it  
is as well subtile and  
sublime as simple and  
easie.

6. Also, it is wholly de-  
<sup>without</sup> nudated and void of all  
<sup>multi-</sup> multiplicite, diuersitie,  
<sup>plicite.</sup> and curiositie of dis-  
cours or speculation  
of the witt, so that wit-  
hout difficultie it may  
be practised by the on-  
ly feruent will.

7. It is likewise more  
<sup>Sure</sup> assured from deceipts,  
<sup>from</sup> because it is a continu-  
<sup>decei-</sup> all abnegation of the  
<sup>pts.</sup> proper will, fountaing

The first parte. 11  
fall errors, and roote  
fall euils. Which ab-  
negation though it be  
in all other exercises,  
yet not so direct nor  
strong and violent as  
in this, seeing nothing  
is so contrary to the  
proper will as the will  
of God, the one being  
common respecting  
the common good,  
the other proper see-  
king priuate gaine.  
And wheras in other  
exercises often tymes  
the curiositie of Intel-  
ligence doth please,  
in this the feruency  
of the will must

12 Of the *Exterior* will  
faythfully worke ; In effect  
others one contenteth tie a  
him selfe often with a  
feeble deuotiō sensible teri  
but in this operateth clai  
the strong Intellectu do  
deuotion.

8. But aboue, all, the  
*The point of the will of God*  
*end excelleth all others in*  
*and the as much as it serueth*  
*meanes for a rule, and for the*  
*end of our actiōs where*  
*as the others serue but*  
*for the one or the o*  
*ther onely : it is (I*  
*say ) the rule of our*  
*actions, not onely ex*  
*terior, but also inter*  
*rior, declaring by his*

*The  
end  
and the  
meanes*

; In rectitude the obliqui-  
tie as well of the one as  
of the others: of the ex-  
terior, because it de-  
clareth which are to be  
done, and which to be  
left vndone, how and  
at what tymc to take  
any thing in hand,  
how and in what sea-  
son to endure: of the  
interior, in as much  
as it sheweth how to  
will and how to nill;  
when to desire and  
when to refuse; in what  
manner to chose and  
accept; in what sort  
to omitt and reiect.  
To be breif, this doth

74 Of the Exterior will T  
leuell all our exterior inter-  
and illustrate our inter- mean-  
rior , rectifieng and cont-  
cutting of all the croome ,  
kednes and tortuo thin-  
sitie of our action the  
as well interne , as happy  
externe. It is also the exer-  
end of the same actiōs fam-  
end ( I say ) propor- wit-  
tioned to euery mans aspi-  
capacitie , shewing it se-  
self to some as exter- the  
ne , to others as in- one  
terne , and to others as  
essentiall , which is  
God himself: end ( I say )  
againe ) to which the  
soule commeth and ad-  
hereth , not by the  
an  
ic

will The first parte. 15  
rior interruption of the  
intermeanes, but by the  
and continuation of the sa-  
me, not as to another  
thing different from  
the meanes, ( as it  
happens in the other  
the exercises) but as to the  
same and one thing  
with the meanes which  
is proper to this exerci-  
se : it being like a sea *Simile*  
the water wherof is all  
one at the shore and  
beginning as in the  
maine Ocean and end  
herof, wherin our  
soule doth nauigate  
and mount by cōtinua-  
tion of the same tract

15 Of the Exterior will  
without any variation, as  
change of obiect, or in  
multiplicitie.

6. And no lesse hath in  
<sup>Perma</sup>  
<sup>nent.</sup> this excellencie in par-  
ticular aboue all o-  
thers; namely, that  
wheras others are no  
durable, nor can be  
alwayes vsed and pra-  
ctised during a man  
whole life, but must  
be left and laid aside  
and others practise  
according as a man  
goeth forward in per-  
fection; this contrari-  
wise is permanent and  
serueth a man, and is  
alwayes continued.

As wel

aswell in the actiue as  
in the contemplatiue  
and vnitue life without  
changing or inter-  
rupting his course of  
exercise, or breaking  
the thread of his spi-  
rituall practise; which  
is no little spirituall  
good nor smalle pro-  
fit, seeing that ther-  
by much distraction  
and hindrance is a-  
uoided, proceeding  
from the change and  
multiplicitie of exer-  
cise. For, euен as *Simi-  
lē.*  
the child that goeth  
from one booke or  
schoole to another

18 Of the Exterior will  
is much troubled and  
new to seeke, so is hee  
which changeth from  
one exercis to another  
yea, some tynes and  
that often, the man  
that changeth often,  
or hath many exercises  
knoweth not well  
how to practise any  
of them all, and tha  
especialie in tyme o  
temptation and spiri  
tuall warre: for as he  
which will learne to  
similie fence with many kind  
of weapons, com  
monly is not cunning  
at any, in so much  
that the enimy assay

ling him he is easilie  
hurt or killed for want  
of skill, so he that hath  
diuers exercises, ordi-  
narielie knoweth not  
the perfect practise of  
any of them and ther-  
fore the enimies, the  
world, the flesh and  
the deuell assalting him  
foorthwith is either  
slaine or maymed. The  
reason is, because the  
soule hauing her will  
already infeebled by  
the iimpulsion of the  
temptation flieng to her  
exercise and spirituall  
weapon, and not being

20 Of the Exterior will  
skillfull in handsing  
the same , the enemy  
whoe seeth and kno-  
weth it wel , is more  
encouraged to pursue  
and follow the wea-  
kned will , and shee  
discouraged an vna-  
bled to resist. Yea ,  
some men haue so ma-  
ny exercises that in ty-  
me of battayle they  
know not which to be-  
take the to , and so ma-  
ny wayes to perfection  
that they follow none;  
so accomplishing the  
prouerbe that sayth ,  
*Qui duos insectatur lepo-  
res, neutrū capit.* He that

hunteth two hares ca-  
cheth neither. But other  
wife it is with him that  
hasth continually one  
oly exercise, for that  
without distraction of  
spirit, or dissipation of  
fences heere and thear  
in diuersitie of exercises  
he remaineth alwayes  
recollected, and his  
with all his powers ga-  
thered togeather, and  
fixed in one, so tat he  
penetratheth the same  
euen to the bome and  
profunditie therof, and  
so walketh continual-  
ly in the light therof,

22 Of the Exterior will  
practising the same and  
conforming his life  
therunto, and so when  
the enemy commies to  
assauke him he is not  
unprovided of his wea-  
pons, nor doubtful  
which to betake him  
unto because he  
hath but one at which  
he is very cunning  
as being his daylie pra-  
ctise. And finally; is  
resolute and stable in  
this way, and manner  
of the pursue of perfe-  
ction, as not knowing  
any but that by which  
he runneth the right

way with all assurance. Heerin therfore doth this exercise in particular excell all others because none of them may be continually practised all a mans life, but must be changed according as the soule changeth estate and ariseth in perfection, vsing some at the beginning, others in the progreſſe, and others in the end, but in this exercise a man must begin, proceed, and end: so that this will of God

24 Of the *Exterior will*  
is a spirituall Sea in  
which each one may  
faile according to the  
burthem of his wessel;  
so as the shallopes of the  
weake soules of begin-  
ners doe flote in the  
roade of the shallow  
waters of the *exterior*  
*will*, the barks of such  
as be aduanced doe  
hoist saile, and lāche far-  
ther into the depth of  
the *interior will*; and  
the huge shipps of the  
perfectest forte hauing  
lost all sight of land are  
retired into the maine  
sea of the *Essential*  
*will*.

And as this will of *similitudine*  
God is like the sea , so *not and*  
the obscuritie of our  
proper will is like the  
lande : and as he w-  
nich is in the midſt  
of the land ſeeth not  
the ſeat at all , ſo  
he that is in the midſt  
of obscure proper will  
ſeeth not this celeſtial Ocean. And as  
the greater and more  
ſpacious the lande is,  
ſo much farther one is  
from ſeing the ſea ; ſo  
how much greater is  
this proper will ſo mu-  
che farther is he from  
ſeing this *will of God*,

26 Of the Exterior will  
Againe , as where the  
sea gaineth the land,  
ther is nothing seene  
but the sea , and as ac-  
cording to the measu-  
re that it ouerfloweth  
the land the sea appea-  
rath ; so wher the *will*  
*of God* getteth the up-  
per hand, ther is so far  
nothing but that will,  
and according as the  
*will of God* ouerfloweth  
the darknes of our pro-  
per will , it taketh  
place and is plainly see-  
ne. Finally , as if the  
were no land at all  
theare would be no-  
thing but sea ; so if

wee had no darknes at all of proper will ; we should see nothing but the *will of God* ; and as he that is in the midest of the maine sea feeth no land : so he that hath attained to perfection, and is in the depth of this will feeth no darknes, but in all things, tymes , and places, soeth this heauenly shining light , as in the third parte shalbe shewed.

wh  
pre  
this  
con  
and  
ctie

*Of the excellency of this  
exercise in respect of it self,  
Wher is she wed how all  
other wayes and perse-  
Etions are beerin  
contained.*

## CHAP. II.

**H**AVING shewed the profit and excellencie of this will of God in comparison of other exercises, it followeth also that wee breifly declare the same in regard of it self, all

which excellency is cō-  
prehended in this, that  
this rule and exercise  
containeth hall others,  
and all kind of perfe-  
ction.

For, if one constitu-  
te perfection in the re-  
nouncing of him self as Re-  
nouncing of him self as  
our Sauiour teacheth, noun-  
ing of  
himself  
*Qui vult post me venire* Matt.  
*abneget se metipsum,* 16. Luc.  
Hee which wil follow mee 9.

let him renounce him  
self, it is in this will of  
God; seing one can not  
doe the same but by re-  
nouncing himself and  
his owne will.

Secōdly, if one thinke

30 Of the Exterior will  
that perfection confi-  
seeth in resignation, as  
Christ teacheth, *Fiat vo-  
luntas tua*, Thy will be  
done, it is in this exer-  
cise: because hee that  
doth the will of God is  
resigned, seeing that  
resignation is nothing  
els but a disposition  
and perfect prepara-  
tion to receiue wil-  
lingly whatsoever that  
diuine will shall or-  
daine or dispose of  
himself, either in suf-  
fering or doing things  
hard or easie, plea-  
sant, or bitter honora-  
ble or dishonorable al-

Resi-  
gnation  
Mat. 26.

abieſt, all which hee  
must needs haue whoe  
accompliſheth the will  
of God.

Morcouer, if yow ſt  
cſteeme puricie of heart Puricie  
of heart  
Mat. 5.  
to be perfection, as it is  
written, *Beati mundo  
corde*, Happie are the  
pure of heart, it is heer  
also: for what can ma-  
ke the heart more pure  
then the will of God  
which ſo violently  
plucketh vp, and ex-  
ſtirpateth out of it the  
roote of all impuricie,  
namely, proper will,  
whence ſpringeth as  
from their Origin all

32 Of the Exterior will  
affections , passiōs , and  
impurities , and what  
socuer other spirituall  
darknes : for as two  
contraries can not be  
togeather in one sub-  
iect , as fire and water  
can not be togeather in  
the same vessell , so  
can not proper will  
and the will of God be  
togeather in the same  
soule ; and no more  
then the obscuritie of  
the darke night can  
abide the brightnes of  
the shining Son , no  
more can the darke  
night and obscuritie of  
propter will endure the  
splendour

splendour of this shining son of Gods will, but flyeth as soone as it appeareth, and presently is dissipated and vanisheth away.

Further, if perfection consist in the presence of God, and having him allwayes before our eyes, as it is written, *Providebam dominum in conspectu meo semper, quoniam a dextris est mihi ne comouear, I alwayes haue God in my sight because hee assisteth at my right hand least I should be moued;* it is

34 Of the Exterior will  
like wise in this will,  
because ( as shalbe de-  
clared ) this will of God  
is God himself: so that  
when by doing his will  
wee haue it present,  
wee must needs haue  
God present.

*Know-  
ledge of  
himself.* Againe, if perfection  
consist in the know-  
ledge of himself; which  
not only by the Chri-  
stian but by the hea-  
then Philosopher is so  
much inculcated by  
this so common sente-  
ce, *Nosce te ipsum*, know  
thy selfe: it is heer most  
perspicuous: for by the  
straight line of this will

The first partie: 35  
of God we come to the  
perfect knowledge of  
our selfes ( that is ) of  
our obscure passions,  
tortuous affections,  
inordinate desires, and  
brutish motiōs, which  
before we could not  
see: for, as the staffe  
or chalked line seemeth  
wholie straight  
or little crooked vntill  
it be examined by the  
Joiners rule by which  
apeereth the crooked-  
nes therof: so our will  
and desire seemeth to  
be right or to haue but  
verilitle obliquitie but  
as soone as this right

36 Of the Exterior will  
rule of Gods will ( the  
only lawfull and ap-  
proued measure of mas  
desire ) is applied the-  
runto, presently appea-  
reth the disordered and  
deformed obliquitie  
therof. And by this will  
we may not onely  
know our selfes astou-  
ching the old man re-  
plenished with imper-  
fections and darkenes,  
but also as touching  
the new, (namely) per-  
fection and light ; this  
will being that light ad  
perfection which com-  
municateth vnto our  
soule all her lights

and perfections; so that by the one we see and know the other , for the greate likenes and sympathie which is betwixt them; a mā being made by this diuine will *Nous hoīo qui se- Eph 4  
cundum Deum creatus ēt  
in iustitia & sanctitate  
veritatis , A new man,  
created according to  
God in iustice and san-  
ctitie of veritie.*

Also , if the knowle-  
wledge of God be *uuled*  
Christian perfection, *ge of  
according as is writ-  
ten , Hac ēt vita ater-  
na ut cognoscant te so-*

38 Of the Exteriōt will  
Iouan. *Ium Deum verum & quē*  
17. *misisti Iesum Christum,*  
This is euerlaſting life,  
to know thee the on-  
ly true God, and how  
thou hast ſent Iesuſ  
Christ, it is euident in  
this will, ſeing the  
will of God is God him-  
ſelf, as in the third part  
ſhall appeare, ſo that  
who knoweth and  
doth his will, by con-  
ſequence knoweth  
God, which perfe-  
ction of the knowled-  
ge of God, with the  
other of the know-  
ledge of him ſelf was ſo  
earnestly deſired, and

deeplie ingraffed in  
the heart of our father  
S. *Francis*, that he con-  
tinued all a night long  
in prayer, repeating  
continually these only  
two sentences, O my  
God, let me know  
thee, let me knowe  
my self.

Likewise, if one 7.  
desire to attaine to per-  
fect annihilation whe- *Anni-*  
of it is said *ad nihilum* 72. *bilation*  
*et adactus sum, & nesciui,* *psal.*  
I am brought to no-  
thing and knew it not,  
et him imbrace this  
xercise, for by the  
uelie and efficacious

40 *Of the Exterior will*  
operation of this diuine  
will , a man is reduced  
ad brought to nothing  
and that both in res-  
pect of the old man  
and the new : In res-  
pect of the old , wholly  
and entierely , so that  
he is no more ; in res-  
pect of the new , so is  
he annihilated that he  
worketh no more , nor  
produceth any opera-  
tion as of himself , but  
by God , for God with  
vnion with God , of  
which and doth no-  
thing actiuely but pas-  
sively ; for although w-  
hat one doth hee must

*The first parte.* At  
needs doe it himself;  
yet not as of himself  
though hee that opera-  
tes is presupposed needs  
to operate , yet not as  
agent but as patient  
( that is ) that though  
hee hath his will , act,  
and operation in the  
worke, be it exterior or  
interior, yet by this per-  
fection of Annihilla-  
tion hee seeth they are  
not of them selfes , but  
are acted and produced  
by a higher essence and  
powe , then themselfs ,  
which is God; yea, in the  
perfection of this an-  
nihilation in this diui.

4, Of the Exterior will  
ne will the soule is so  
abstracted and fixed in  
God , and so high lif-  
ted aboue herself that  
shee feeleth not her  
owne operatiō though  
most vehemēt, but on-  
ly the interior operatiō  
of God , and ouerflo-  
wing of those heauen-  
ly influences and eter-  
nall lights , which are  
so mightie and haue  
such power ouer her,  
that in comparison  
therof her operation  
is nothing : and so  
shee is rather said  
to suffer them doe,  
and to be wrought

them to worke: and this especially in the operations intrinsecall: and though in the acts and operations sensible and exterior shee doth some thing, yet loseth shee not this annihilation; but remaineth still annihilated, because ( as is above said ) shee knoweth by the light of this will that it is not shee as of herself, but Christ that liueth in her that doth those good operations; who said *Without me you can do nothing.*

44 Of the Exterior will

8. As for the perfectiō of  
vniō of which is writ-  
ten, *Qui adhæret Deo v-  
nus spiritus est*, Hee that  
adhereth to God is one  
spirit with him ; that  
shineth cleerly in this  
will of God, because that  
by forsaking ones ow-  
ne will and doing his, will  
wee adheare vnto him, and  
become one will  
and spirit with him.

9. Con-  
templa-  
tion.  
Psal.  
54.

Touching the per-  
fection of diuine con-  
templation wherof the  
Psalmit saith, *Quia eca-  
mibi dabit pennas sic uise  
columba, & volabo, & the  
requiescam* & whoe in a

shall giue mee wings  
like a doue, and I will  
fly and repose; it is heer  
in full perfection, and  
that by a necessarie  
consequence, as well  
because that (as is said)  
this will purifieth the  
soule from all proper  
will, immortifications,  
passions, affectiōs, and  
from all other darke-  
nes, blinding her cleer  
per sight and detayning her  
con light to the height of  
contemplation; as also  
because that ( as is like-  
wise shewed ) this wil-  
the very light of hea-  
then and God himself,

46 Of the Exterier will  
illuminating and most  
admirable eleuating  
and nobilitating the  
soule which it so pos-  
sesseth.

Again, if yow de-  
re the true loue of  
God and charitic (Qua-  
est vinculum perfections  
10. the bond of perfection  
Lone of who can doubt but  
Col. is heer accomplithe-  
seing hee who execu-  
teth the will of God kee-  
peth his command-  
ments, and soe self  
sesseth to threasur-  
of his loue, him the  
sayēg, *Qui amat me* sayer

data mea seruabit, hee *Ioan.*  
which loues mee, <sup>14.</sup>  
keeps my command-  
ments: and again, *Io-*  
*coc cognoscetis si me ama-*  
*is, si mandata mea ser-*  
*uaueritis,* By this mea-  
nes yow shall knowe  
whither yow loue mee  
or no, if yow keepe my  
cominaundements.

Finally, if perfe- <sup>15.</sup>  
ction consist in the *Trans-*  
formation and to- *forma-*  
tional change of him-  
self into God, and  
putting on *Christ*, as  
the Apostle witnesseth  
sayeng, *Induite Dominum*  
*in 15. Put on Iesus Christ*

48 Of the Exterior will

*Rem.* and *Vos mortui esis, &*

*23. Co- vita vestra absconditati*

*bij. 3 cum Christo in Deo Yo*

are dead and your life

is hidden with Christ

in God; and, *Vino e*

*Gal. 2. iam non ego, vivit veron*

*me Christus, I live now*

not I, but Christ in me

This perfection (I say)

is herein contained: for

that when a man put-

teth of his owne will for

the will of God, he put-

teth of himselfe, and

putteth on God, accord-

ing to S. Paulie sayē

*Exuite veterem hominem*

*cum aliis suis, & in-*

*duim in nouum qui secun-*

*dum*

*Ephes. 4.*

deum Deū creates est in ini-  
stia & sanctitate verita-  
tis. Put of the old man  
with his works and put  
on the new which is  
created according vnto  
God in iustice and ho-  
lines of truthe ; for  
this will being wholy  
celestiall and diuine,  
so filleth and posses-  
seth the harte, penetra-  
ting the verie bottome  
ad most intimate parte  
therof, ad by an vnspe-  
akable sweetnes, true-  
last, and perfect feeling  
of eternall life , and of  
the delitious presence  
of the heauenly spou-

*Galat.*  
2.

50 Of the Exterior will  
se, doth so drawe, allure, intice, and melt  
the soule in the loue  
and admiration therof,  
that as being molten,  
and as hauing lost all  
her forces, and lan-  
guishing with loue,  
she remaineth rauis-  
hed; lost, and drowned  
in the bottomles sea of  
heauely ioyes and eter-  
nall light, wher she  
may iustly say with S.  
Paule as aboue sayd, *Vi-*  
*uio ego iam non ega, vivit*  
*vero in me Christus.* I liue  
now, not I, but Christ  
in me; God ther fa-  
ther sayeng vnto her,

The first parte. 51

*Hęc est filia mea dilecta in  
qua mibi bene complacui.*

This is my louing daughter in whom I am  
well pleased, *Hac re-*  
*quies mea in sæculum sæ-*  
*culi hibitabo quoniam*  
*elegi eam,* This is my re-  
sting place for euer,  
and heer will I dwell  
because I haue chosen  
her.

*Psal.*  
131.

Thus then may ap-  
peare how all the abo-  
ve said perfections are  
contained in this exer-  
cise of the will of God, as  
also any whatsoeuer  
or wherinsocuer the  
whole or any parte

G 2

52. Of the Exterior will  
of perfection doth consist; and therefore righ-  
tly and not without iust cause is this will of  
God so muchie praised, and recommended vnto  
vs in holie scripture, at when it is said

a *Ioan.*  
4. *Meus cibus est vi-  
faciam voluntatem eius  
qui misit me,* This is my  
meat to doe the will  
of him whoe sent me;

b *Matt.*  
26. *Spiritus quidem  
promptus est, caro autem  
infirma, fiat voluntus tua,*  
The spirit is prompt  
but the flesh is infir-

c *Thess.*  
4. *me, thy will be done;  
et (c) Hęc est voluntas*

Dei sanctificatio *vestra*,  
This is the will of God y  
our sanctification; and  
(d) *Descendi de cœlo non dicitur Ioan.*  
*ut faciam voluntatem* <sup>6</sup>.  
*meam sed voluntatem eius*  
*qui misit me*, I came do-  
wne from heauen, not  
to doe my owne will  
but the will of him  
whoe sent mee; and the  
Psalmit, (e) *Vita in vo-* <sup>e Psal.</sup>  
*luntate eius*, Life is in his <sup>29.</sup>  
will: ad againe, (f) *domi-* <sup>f Psal.</sup>  
*ne in voluntate tua prasti-* <sup>8.</sup>  
*tisti decori meo virtutem*,  
O Lord in thy will  
thow hast giuen vertue  
to my beautie, And  
our Sauyour (g) *Qui-*

54 Of the Exterior will

*g. Mat. cunque fecerit voluntatem*  
*patris mei qui in cælis est,*  
*Marc. ipse meus frater, & soror,*  
*& mater est. whosoever*  
*doth the will of my fa-*  
*ther which is in hea-*  
*uen, hee is my bro-*  
*ther, sister, and mo-*  
*ther. And although*  
*this will of God be in-*  
*comprehensible in it*  
*selfe, yet being in our*  
*soule it is made com-*  
*prehensible; and though*  
*in it self it be hidden,*  
*yet being ioined with*  
*ours it is made kno-*  
*wne: for as God which*  
*was incomprehensible,*  
*being in our flesh was*

made comprehensible,  
and which was inui-  
sible, by ioyning him-  
self with our humani-  
tie was made visible;  
so it is of his will  
which is his spirit and  
himselfe; for before it  
be in our will it is hid-  
den and vnown, but  
it being ioyned therwith  
it is seene and manife-  
stly known to the sou-  
le; and as before the  
Incarnation hee was  
only God, but after the  
union with our hu-  
manitie was God and  
man, so the will of God  
which was only diuine

56 Of the Exterior will  
after the vniōn with  
ours is diuine ad humai-  
ne : and as that man by  
that vniōn might say,  
I am God, so the will of

*Epist. 1. ad Eli-  
donium inter Saint Gregorie Nazian.  
pri. & sayeng, Deus humana-  
med. tu es, homo autem Dei-  
August lib. 1. de ficatus, God is made  
Trinit. humaine, and man is  
13. cir made diuine ; And  
ca prin Saint Augustine sayeng,  
2. Talis erat illa suscep-  
tio Deum hominem face-  
ret, & hominem Deum,  
That was such an as-  
sumption or coniun-*

ction, as made God mā  
and man God : for as  
when God was made  
man man was made  
God , so when once  
the *will of God* is made  
the will of man, the  
will of man is the *will*  
*of God* ; and as the di-  
uinitie was not obscu-  
red by , nor in , the  
humanitie , so neither  
is the *will of God* by ,  
nor in , the will of  
man ; but as the hu-  
manitie is illuminated ,  
exalted , magnified , glo-  
rified , and deified by  
the diuinitie , so is  
the will of man by the

58 Of the Exterior will  
will of God: yet not that  
this vniion of wills is  
hypostaticall as was  
that of those twoe na-  
turs, but is made by  
the linke of loue and  
light of grace: and hee-  
rerence commeth it  
that the vertuous  
person hath the spirit  
illuminated, penetrati-  
ue, magnanimous, and  
courageous; heerehen-  
ce is it that his whole  
joy is in heauenly  
things; heerehence it  
proceedeth that hee  
treadeth vnder foot as  
most base, that which  
before hee admired

and aspired vnto as  
his cheefe felicitie ; his  
spirit being no more  
humaine but eleuated  
and magnified in God  
and made one with  
him.

And though some  
things in this chapter  
will not be well vnder-  
stood by the begin-  
ner vntill such tyme  
as hee hath practised  
the third parte , yet  
will hee vnderstand  
it sufficiently for at-  
tayning to the know-  
ledge of the end for  
which I haue written  
it ; namely , to shewe

60 Of the Exterior will  
the excellency of this  
Rule, and how all o-  
ther exercises are con-  
tained heerim. Neither  
ought any to thinke  
that wee attribute too  
much to this exercise or  
praise it beyond her de-  
sert, for that not so  
much it is praised, as the  
subiet therof (to weet)  
the will of God, as  
most worthily prefer-  
red before all other  
points, as that wher in  
succinctly, plainly, ea-  
sily, securely, and wi-  
thout change to any o-  
ther, all other points  
and exercises are foun-

The first parte. 61  
ded, and wherby wee  
attaine to all perfectiōs  
being practised as is  
breefly taught in this  
treatise following.

The summe or generall  
practise of all this  
Rule.

## CHAP. III.

Hauing seene the  
excellēcy and per-  
fection of this rule of  
the *will of God*, it follo-  
weth that wee now  
shewe the practise the-

62 Of the Extētōr will  
rof, touching which in like  
wē will heer at the beginnig  
lay downe an ample and generall  
document, which brie-  
fly shall containe the  
whole matter nainely,

*Th-*  
*summe*  
*of the*  
*whole*  
*practi-*  
*se of*  
*this*  
*Rule.*  
that wē doe all our  
actions only for the  
will of God and becau-  
se hee will that so wee  
doe: I say ( all our  
works and actions ) as  
well to containe cor-  
porall as spirituall, as  
well thoughts as  
words and deeds: no  
leſſe the resistance to  
temptatiōs, then the ac-  
ceptance of inspiratiōs:

ill      *The first parte.*    63  
which in like manner in ca-  
the ring of any vice or im-  
vne perfection, as in labou-  
rall ring for any vertue or  
rei. perfection : as well in  
the speaking, as in silēce, in  
ly, accepting labour as re-  
ur pose, sicknes as health:  
he affliction as consola-  
u-  
tion : and finally , no  
ee kesse in doeng the thing  
ur naturall then superna-  
as turall : little then great:  
vile and base then ex-  
s-  
cellent and glorious:  
o and in somme , what-  
s-  
socuer is done or suf-  
fered by any part or  
power of the body  
or soule : all ( I say )

64 Of the Exterior will  
must be with this on- And  
ly end of the will of God gnu  
and with this sole in- disc  
tention, because God me  
will so haue it; and stia  
this without any exce- whi  
ption of thing, tyme, diu  
place, or person. This our  
general practise of the tifie  
will of God comprehen- ther  
ding all sortes of actiōs cipli  
good and euill, see- netti  
meth to be signified by ( to  
that mysticall nett or stabi  
the ghospell gathering together  
all kinds of fish good as a  
and bad, of which our vhi  
Sauour sayth thus The reli  
kingdome of heauen is li say  
ke a nett cast into the sea, let

An

on. And S. G<sup>r</sup>egorie that Re- Matz.

God agnum cœlorum cœlestis est <sup>13.</sup>

in disciplina, The kingdo- Gregor

God me of heauen is the ce- <sup>11</sup>

and stiall discipline. Now, in Eu<sup>12</sup>

ce. what other thing is this

me, diuine will ruling all

This our actions, and mor-

the stifieng all our passions,

men then this heauenly dis-

cipline? and so is like a

see- nett cast into the sea

d by ( to w<sup>r</sup> eet ) into this in-

stable, wauering, bit-

ringier and dangerous life,

good as a vast Oceane into

on which the good and

The religious Christian by

is li saythfull practise ca-

e sea, steth this diuine nett,

And

66 Of the Exterior will  
which gathereth togea-  
ther all sortes of fishe,  
whic' are our thoughts  
desires, dissignes, and  
actions which liue, and  
haue their moving in  
this sea of our life. Hee  
taketh them when by  
( application of inten-  
tion ) he casteth it v-  
pon them, and gathe-  
reth them togeather,  
when ( by diligent ca-  
re ) hee chaseth t' em and  
vnder t' e nett for-  
cing t' e to swim vnder  
this diuine will: his  
being full by Action/ For  
hee draweth it vpp the  
( by Contemplation ) el

Upon the shore or ban-  
ke of the solid earth (of  
perdurable repose, ac-  
cording to S. Gregory) *Greg.*  
and sitting downe, and *homil.*  
interpreting after his trauail, *in Ioan.*  
Hee and retiring himself *21. Ps.*  
by from multiplicite of  
affaires, as the Psalmist  
counsaileth, *Vacate &*  
*the place, Take yee leas-*  
*her, and see, putting the*  
*good fish) of works*  
*emend inspirations) in*  
*for their vessel (of hearts)*  
*and casting forth ( by*  
*resistance) the bad,*  
*For, though this nett of*  
*the will of God take af-*  
*on) well the good as the*

68 Of the Exterior will  
bad fishe , yet it doth it  
with contrary intentiō: the  
good to be reserued  
for the sustentation of  
the soule , the bad to be  
cast out for her exer-  
cise , the one and the  
other in this diuine will  
which would so haue  
it. The cause why wee  
ought to doe all with  
this sole intention of  
Gods will is , because it  
is better without com-  
parison then any other ,  
containing all perfe-  
ctions and making our  
works more perfect ,  
meritorious , and agree-  
ble vnto God then all

ill  
thit  
iōs:  
ued  
n of  
o be  
ker-  
the  
will  
aue  
wee  
with  
n of  
seit  
om-  
her,  
rfe-  
our  
ect,  
rea-  
all  
the  
first parte.  
others, as by the secōd  
Chapter before hath  
bein shewed, and as by  
this one argument may  
appear.

Our worke taketh *Argu-  
ment.*  
her goones of the cōd for  
which it is done, ha-  
uинг in it self nomore  
good them it receaueth  
from her end, so that if  
it bec done for some  
end that is base, or of  
little moment the wor-  
ke also is base and of  
little worth if the end  
be high, the worke is  
high, if it be higher  
and better the worke  
is higher and better:

70 Of the Exterior will  
if finally , highest and be-  
best, the worke is be- me  
ād most subliime. Now wh-  
so it is that a highte ~~mu~~  
and better end thea god  
can be none then the wi-  
of the will of God, ne is c  
any like vnto it , and t  
therfore a better or no dia-  
blerworke thear cā be wh-  
none then that which A  
is done with this end to wo-  
the will of God nor any en-  
like vnto it: yea, as the min-  
is no end equall vnto vnto  
so is thear no worke hell  
comparable ther vnto so i-  
That no other end can exa-  
be better or equal god  
vnto this is manifeste P

will      *The first parte.*      71  
and because this end is im-  
mediately God himself  
now, which is *Summum be-  
ne*, *The soueraigne*  
*heauenly good* : for that which  
is done without any other end  
is done immediatly for  
and the will of God is imme-  
diately done for God  
who hath no equall.  
A man may doe his  
worke for diuers in-  
tentions, as to exte-  
minate vice, to attaine  
unto vertue, to auoid  
hell, to come to heauē,  
to imitate our Sauiours  
example all which are  
good though some mo-  
difie perfect then others:

H 4

72 Of the Exterior will  
but to doe his worke  
only for the will of God,  
and only to please him,  
is an intention farr ex-  
celling them all, the  
others hauing their  
end and obiect only  
to the Creature di-  
rectly, and to the Crea-  
tor indirectly; yea so  
farr excelleth this in-  
tention the others, as  
hee that doth things  
natural with this in-  
tention, as to walke  
yea though they bee  
pleasant, as to eate  
ad drink, doth more  
merit and please God  
then hee which

without this end  
should fast, doe pen-  
nance, discipline, or  
other painfull works,  
with any other intētiō.

W<sup>h</sup>ēar may be noted <sup>1. De-</sup>  
certaine deceipts and <sup>cep̄ts.</sup>  
abuses: first, of tho-  
se whoe measure all  
their works, and estee-  
me their merit only or  
principally by their ex-  
terior, they taking cō-  
trariewise their merit  
from the interior, or  
end wherfore they be  
done.

Secondly, by this ru- <sup>2. De-</sup>  
le appeareth the losse <sup>cep̄t.</sup>  
of merit light, and

74 Of the Exterior will  
grace, of the most part  
of men which doe their  
naturall works natu-  
rally, and not superna-  
turally as they might  
doe by this intention,  
which maketh such  
works naturall and hu-  
maine, supernaturall  
and diuine.

*Deceipt* Thirdly, of those  
which not only in na-  
turall things but also in  
supernaturall and good  
works, as almes, fasting  
saying diuine seruice  
etc, forget to addresse  
their intention to  
God, doing them ei-  
ther because they can

not auoid them , or els  
of custome not thin-  
king wherfore.

Fourthlie . of those + <sup>De-</sup>  
which doe their works <sup>espe-</sup>  
for reward in heauen,  
for though they shalbe  
rewarded, and though  
it be good so to doe  
them , yet is it bet-  
ter without compari-  
son to doe thē only for  
Gods will and to please  
him, not thinking ( as  
much as is possible) of  
any reward ; and how  
much the lesse hee so  
worketh, so much the  
more shall hee be re-  
warded as approching

76 *Of the Exterior will*  
so much the neerer to  
the nature of a Sonne;  
and contrariewise how  
muche the more hee  
so warketh for reward  
so much the lesse shall  
hee be rewarded, as so  
much more appro-  
ching to the nature of a  
mercenarie or ser-  
uant.

*s. De-  
ceipt.*

Finally, by this rule  
may appeare the com-  
mon blindnes of men,  
whoe for the most part  
doe their works for  
other ends, and not for  
this of the *will of God*.

*Obie-  
ction.*

But some may heer  
obje<sup>c</sup>t and say; that if so

it be ( as wee say ) that the worke taketh her merit only of the interior ; and that an ordinarie and naturall worke with this intention of the will of *God* is more noble and meritorious then the greatest worke done with any other intention, then consequently to receiue the diuine Sacrament of the Altar or any other, is not a better worke then to walke , eate , or drinke.

I answer , that in *An-*  
receiuing the *Sacra- jwer.*

78 Of the Exterior will  
ments thear be twoe  
things to be cōsidered:  
one is the Sacrament as  
a Sacrament instituted  
by God to conferre  
grace: the other is the  
simple receauing ther-  
of, as being our worke  
and wee the Author  
therof. If then wee ha-  
ue respect vnto the first  
it is a better worke wi-  
thout comparison then  
our ordinarie works,  
hauing an excellency  
in it selfe as of it selfe;  
but if wee haue regard  
vnto the other, it is no-  
thing better, hauing no  
excellēcy in it selfe as of

it self but is good, better, or best of all according to the intention, yea euell also, for in Iudas it was bad, and in the other Apostles verie good.

If any one obiect that  
if againe the worke take her merit only of the  
end, then at least as  
touching the works of  
penance, as discipline,  
fasting, almes, deeds,  
they are no better  
then ordinarie works  
being done with this  
good end and intention  
of the will of God  
as of aswell as they.

2.  
obiection.

Answer.

20 Of the Exterior will  
I answer , that it fol-  
loweth not; for though  
the werke take her  
merit only of the end  
for which it is done, yet  
rae not common  
words equall with the  
works of penāce if both  
hauē the same end, but  
the penall wō k; mer-  
more, because that be-  
sides the good intētion  
for which they be do-  
ne , they containe and  
hauē in them selfes the  
both satisfaction for  
the synns , past for ( a go

*In sup-  
plement.  
qu. 15.  
arts.* sayth S. Thomas ) Li-  
cet Deus non delectemur for  
panis nostris , delecta- if

ur tamen ijs vt sunt iuste,  
Though God be not  
delighted in our pains,  
notwithstanding hee  
is delighted in them  
as they are iust; and are  
also a preseruation  
from the synns to co-  
me, for ( as sayth the  
Philosopher ) *Pene*  
*medicin.e sunt*, pains are  
medicins. Wherfore,  
when wee say that  
the worke taketh all  
selfe her good of the end,  
for wee meane all the  
good which it hath  
more then it had be-  
fore in it selfe; so that,  
if two words be done

82 *Of the Exterior will*  
for this will of God: whereof the one is good  
in it selfe, as almes or  
fasting; the other neither good nor bad in  
it selfe, as to walke or  
talke; the first of these  
works shalbe the better,  
namely so much  
the better as almes or  
fasting is better then  
walking or talking: but  
if twoe works that be  
equall in them selfes  
be done, one for this  
said end of the will of  
God, the other for another,  
as to goe to heauen: the first wi-  
thout comparison shall

be the best: yea which  
is more, if twoe or s  
wherof the one is very  
good in it selfe, as fa  
sting: the other neither  
good nor bad, as wal  
king, bee done, the  
first for to auoid hell,  
or to come to heauen,  
the other for the *will*  
*of God* and only to plea  
se him: this walking  
shalbe much more me  
ritorous and agreea  
ble to God then that  
fasting as is aboue said:  
for though that wor  
ke of fasting doth much  
excell this of wal  
king, yet this intention .

84. Of the Exterior will  
of walking doth much  
more excell that offa-  
sting , and by conse-  
quence makes the wor-  
ke much better ; for  
euен as a small quanti-  
tie of gold excelleth a  
great masse of lead , so  
puritie of intention  
doth farr exceed the va-  
lew of corporall things  
as penance which is  
great in shew ; though  
no man must leauе the  
better deed to doe the  
lesser good vnderpre-  
text of such an in-  
tention , for this were  
to deceiue him selfe ;  
wherof and of such

The first parte. 85

like deceipts shalbe  
spoaken heerafter in  
the fist chapter.

*The diuision of this  
will into three  
partes.*

## CHAP. IIII.

**B**VT for the bettet  
vnderstanding of  
this matter, and for mo-  
re easie conceiuing of  
all the rest which shal-  
be said in these three  
partes of this treatise, it  
seemeth heere necessa-

186 Of the Exterior will  
rie to make a diuision  
of this will of God, nor  
an they diuide it in  
schools into the will  
precedent and the will  
subsequent according  
to S. *Damascene*: nor in-  
to the will of the signe  
and the will of his plea-  
sure according to some  
others: nor into precept  
prohibition, and coun-  
saile as it pleaseth other  
doctors: nor finally ac-  
cording to others diui-  
ding this will of his  
pleasure into his will  
efficacious and permis-  
sive: I meane not ( I  
say ) to diuide it into

these scholaſticall diuisions, but into a myſticall diuision, namely into the *Interior*, *Exterior* and *Essential* will.

The *Exterior* will is a light and rule wherby to direct vs in the *Actione* life.

The *Interior* likewiſe is a light and rule to direct our ſoule in the *Contemplatiue* life.

The *Essentiall*, is a light and guide wherby to direct our ſpirit in the ſupereminent life.

The first being *actione*, the ſecōd *contemplatiue*

88 Of the Exterior will  
the third, *supereminent*:  
the first disposing to the  
second and the second  
to the third: the first is  
for Beginners, the  
second for Proficients,  
the third for the Per-  
fect. Neither is this my-  
ticall, and threefold  
diuisiō new or vithout  
fundation, but is gro-  
wnded vpon the do-  
ctrine of S. Paule, and  
seemeth rather his diui-  
sion then myne whear  
hee sayth, *Si probetis que*  
*sit voluntas Dei bona, &*  
*beneplacens, & perfecta,*  
*That yee may trie which*  
*is the will of God, good,*

Rom.

12.

pleasing and perfect. Vpon  
which words *Lyranus* <sup>Lyra in</sup>  
sayth, that, *Voluntas Dei* <sup>Rom.</sup>  
*est bona, quantum ad per-*  
*fectos, The will of God is*  
*good for the Beginners,*  
*pleasing for the Proficients*  
*and perfect for the Per-*  
*fect. According whe-*  
runto the will of God w-  
hich wee call *Exterior*  
or *Actiue* is that which  
S. Paule calleth *Good*,  
seing it is that wherin  
the beginners doe ex-  
ercise them selfes : the  
will of God which wee  
call *Interior*, or *Contem-*  
*platine*, is that which  
hee calleth *Pleasing*,

90 Of the Exterior will,  
seing it is that which  
the Proficiēts doe pra-  
ctice: And that which  
wee call *Essential*, or *Su-  
pereminent*, is the same  
which hee calleth *Per-  
fect*, seing that the Per-  
fect employe themsel-  
fes therin; though the-  
se three taken essential-  
ly as they are in God,  
are but one and the sa-  
me will, and God him-  
self; but are heer deui-  
ded for the better un-  
derstanding of such as  
tend to perfectiō: for as  
in the triūphant church  
the superior Angels re-  
ceauē a more ample and

The first parte. 91  
vniuersall knowledge  
of the diuine pleasure,  
wherof the inferiour  
are not capable, till  
they diuide, and pro-  
portion the same ac-  
cording to theyr capa-  
citie ad so proportioned  
shew it them (as sayeth  
S. Denise : so in the Decal.  
Church militat, the ho-  
lie and illuinated Do-  
ctours, receiuing a mo-  
re ample, and sublime s. 7.  
knowledg of the way in op.  
of God wherof wee are  
not capable, haue diui-  
ded the same ad propor-  
tioned it to our capaci-  
tie: And S. Thom. sayth  
hier. c.  
15.  
h. isti  
post  
ing.

92 Of the Exterior will  
Lex diuinitatis, &c. God  
will that highest things  
being made lesse, and pri-  
portioned, should draw  
up those which are in the  
meane degree: and those  
which are in the meane  
degree should eleuate those  
which are in the lowest  
because this light is not  
equall in the inferiour na-  
ture and the superior,  
and therfore the gniſtis as-  
well naturall as superna-  
turall are said to descend.  
For sayth S. Ieames,

Iac. I.

Euery good and perfed  
gniſt commeth from abo-  
ue, descending fro the Fa-  
ther of lights. Wherfore  
following this doctrine

ad exāple of the Fathers  
wee haue diuided ( as  
aboue said ) this diuine  
light and will ; for  
though wee be alto-  
gether vnlike to them  
in light, yet ought wee  
to imitate them in  
communicatiō of doc-  
trine, which though it  
haue no proportion  
with theirs, yet ought  
our method to bee the  
same.

¶¶¶¶¶:¶¶¶¶¶:¶¶¶¶¶

Of the Exterior will,  
what it is.

CHAP. V. The ex-

**N**OW to come to the definition or "will."

94 Of the Exteriour will  
description of the Exte-  
rior will of God it is the  
divine pleasure knowne  
by the larve, and byrea-  
son, being the rule of all  
our thoughts, words,  
and deeds in the Active  
life. I say, it is ( the diui-  
ne pleasure ) because  
though God hath no  
need of our good  
deeds as the Psalmist  
testifieth, *Quoniam be-*  
*norum meorum non indi-*  
*psaltes, Because thow hast*  
no need of my good  
works, nor hath any  
losse if wee doe euill,  
nor gaine if wee doe  
well: yet in his  
bountrie and goodness

hecta' eth pleasure when wee doe well and keepelis commaundements, as contrarie wi-  
se by his iustice hee is displeased when wee breake them. I say (it is knowne ( that is , not only hee hath a will and pleasure , but hee hath made it knbwn vnto vs , hauing geuen vs to vnderstand wherin this *will* and *pleasure* consiileth. Farther, I say ( by the lawe ) for therby he hath made knownen his will. I say ( by the la we ) in generall , not of

96 Of the Exterier will  
God only , to compre-  
hend all kinds of good  
lawes, namely the lawe  
of God wheroft is writ-  
ten, *Si vis ad vitam in-*

*Matt. gredi serua mandata* , If  
thow wilt enter into  
life keepe the com-  
maundements ; also  
the lawe of the Church  
it being written , *Si*  
*non vlt ecclesiam audire*  
*fit tibi sicut ethnicus &*  
*publicanus* , If hee will  
not heare the church,  
accomp<sup>t</sup> him no better  
then an Etnicke or Pu-  
blicane ; likewise the  
lawe and commaunde-  
ment of the spiritual

Pastor wherof is writ-  
ten, *Obedite prepositis ve-  
bris & subiacete eis,* *Hebre  
13.*  
Obay your superiours  
and be subiect vnto  
them; Moreouer, the  
lawe of Princes it being *Luc 20*  
said, *Reddite quæ sunt  
Cæsaris Cæsari, Giue ve-  
to Cesar that which is  
Cesars.* Further, the la-  
we of magistrats, for,  
*Non est potestas nisi a  
Deo,* *R. m.  
13.*  
Theare is no power  
but of God; and *Qui  
potestati resistit, Dei ordi-  
nationi resistit,* Hee that  
resisteth the Power, re-  
sisteth the ordinance  
of God. Finally, the

98 *Of the Exterior will*  
law of euery mans esta-  
te, qualitie, and condi-  
tio, be hee Lord or sub-  
iect, master or seruant,  
bownd or free married  
or vnmarried, be hee  
lay man Ecclesiasticall  
or religio<sup>9</sup>; Moreover,  
I say ( and by Reason)  
which I and not wi-  
thout great cause, for  
that in many things  
this *will of God* is not  
knowne by the lawe,  
theare being many  
things which the lawe  
doth not extend it self  
vnto, neither forbid-  
ding nor commaun-  
ding them ; as ( for

example) whither to take holie Orders or not, to marrie or to liue single, to take a voya-  
ge or to stay at home,  
to sitt or to stand, to speake or to be silent,  
and a thowsand other  
things which dayly  
come in practise nei-  
ther commaunded nor  
forbidden but left in-  
different, and a man  
knoweth not therin  
which is the *will of God*  
which seemeth a hin-  
rance or let to our  
aboue said Rule, tea-  
ching that in all things  
wee must do it.

100 Of the Exterior will  
In this case therefore,  
whear no lawe resol-  
ueth the matter but lea-  
ueth it indifferent,  
Reason must beare the  
sway, by hich word  
(Reason) is meāt Dis-  
cretion, piety, and  
counsaile. How in  
particular this Reason  
must resolute every  
such doubtfull thing,  
shall forthwith in the  
next chapter be decla-  
red. Further I say, it is  
( Rule ) of all our  
thoughts, words, and  
deeds, because that  
the materiall rule is the  
thing wherby to draw

line straight, and wher-  
by wee trie whether a-  
ny thing be right or  
crooked; so the will of  
God is that wherby wee  
may drawe only the  
course of our life, and  
the intention of our  
works, words, or  
thoughts, and wherby  
wee may knowe whe-  
ther they bee straight  
by right intention, or  
crooked by any blind  
affection. I say ( in the  
Actiue life ) which cō-  
prehendeth not only  
the exterior action, but  
also the interior inten-  
tion; not only the out-

102 Of the *Exterior* will  
ward conuersation,  
but also the in ward re-  
formation.

Obie-  
ction  
Ans-  
wer.

If one say, why then  
doe you call it the *Exterior*  
*Exterior* seeing it toucheth ad reformeth the  
interior? I answer, be-  
cause it receiueth her  
light and direction from  
the exterior; namely by  
the lawe, and so is most  
conuersant in the exte-  
rior, in doing things or  
leauing them vndon, in  
accepting or rejecting  
according to the same  
lawe, ad finally, becau-  
se though it be some-  
thing interior by rea-

son of the rectifieng of  
the intention, yet may  
it be well called exte-  
ior, in respect of the  
other twoewills which  
are wholie conuersant  
in the interior.

Rules how to knowe and  
practise this (will of  
God) in all things.

CHAP. VI.

IT is necessarie that  
I after hauing declared  
what this will is by  
the aboue said defi-

K 4

104 Of the Exterior will  
nition in generall, wee  
shee it in euery thing  
by some rule more par-  
ticular, that so know-  
ing what is to be do-  
ne and what left vnde-  
ne, what to be accepted  
and what reiecte, wee  
may in all things doe  
the will of God as befo-  
re hath bein taught by  
the aboue said generall  
rule in the third cha-  
pter. This particular  
rule is this, and may ea-  
sily be gathered of that  
which is said.

All things whatsoe-  
uer offer or present  
them selfes vnto vs

to be done or suffered,  
admitted or rejected,  
be they corporall or  
spirituall are of three  
sorts, namely commaunded,  
forbidden, or  
indifferent as, or  
neither commaunded  
nor forbidden ; and  
nothing can come or  
happen but is contai-  
ned in one of these  
three kindes.

As touching the first  
kind'e, if the thing be  
commaunded, the will <sup>of</sup> <sub>com</sub>  
of God is knowne ( to <sup>made</sup>  
weet ) that wee doe it:  
wee must therfore doe  
it and that according

106 Of the Exterior will  
to the aboue said gene-  
rall rule (to weet) only  
because God will haue  
it so, and for no other  
end whatsoeuer.

For the second sort,  
if the thing be forbi-  
den, the will of God is li-  
ke wise knowne that  
wee doe it not, and ther-  
fore wee must reiect it  
and leaue it vndone, and  
this for the same only  
intention of Gods will  
all other intentions re-  
jected, and as much as  
is possible forgotten.

As concerning the  
third, namely of things  
indiffer-  
ferent.

indifferent; they are of three sorts ( to weet ) agreeable to nature or sensualitie, as hearing, curiositake or newes viewing the beautie of some person, stately buildings, and such like; or contrarie to nature and sensualitie, as keeping silence, geuing almes, fasting not commauded *Ec*; or indifferent to nature and sensualitie, as to goe tis way or another, to fitt or to walke, or finally, whatsoeuer hee findeth no more inclination to doe then to

108 Of the Exterior will  
leauē vndone. If the  
thing offered or that  
presenteth it self be of  
the first kinde , accor-  
ding to sensualitie or  
affection; the will of God  
is , that wee refuse and  
reiectit : if it bee of the  
second , repugnant to  
sensualitie or affection;  
the will of God is , that  
wee accept it : both  
which are Propositions  
manifest by the scrip-  
ture, euery leafe where-  
of almost doth ex-  
hortē vs to mortifica-  
tion of the old man, a  
Mortificate membra re-  
Col.3. stra que sunt super terram

Mortifie your mem-  
bers that are on the  
earth, and, *Si autem Rom. 8*  
*ff. in: facta carnis mer- when*  
*tifacientur in vita, If the*  
by the spirit yow mer- is *ff.*  
tifie the acts of the *the*  
fleash yow shall live, *is to be*  
yet with this exceptio, *wone,*  
if true and vnfained  
discretion require not  
the contrarie, hauing  
respect to health, per-  
son, qualitie, tyme, and  
place with other li-  
ke circumstances; but if  
such be the circumsta-  
ces and so indifferent  
the reasons on both si-  
des, as in veritie a man

110 *Of the Exterior will*  
knoweth not which to  
doe or choose, either to  
doe or leaue vndone,  
to resist or admit the  
thing, then must hee  
dispatche ad choose the  
one or the other, alwayes  
yes with the intention  
aboue said of the *wil*  
*of God*, rather then with  
distraction, and brea-  
king his braines, and his  
losse oftyme, make too  
long discussion except  
(which happeneth sel-  
dom) the matter bee  
of such consequence  
that it deserueth it, in  
which case hee must  
use prayer and counsa-

*when*

*she may*

*ter is*

*of im-*

*portan-*

*ce.*

le of godly men , and such as are of mature judgement.

If the thing be of the third kind, namely indifferent, neither according nor yet against sensualitie to doe or to leue vndone ; a man may choose whicke reade will, always with his intention of the will of God , and sayeng except in his heart and mynd selfe unto him selfe ; I will bee doe or accept . or I will not doe or reiect , in his for the y will adpleasure; hich doing , the unsafer thing that so hee shall

112 Of the Exterior will  
leauer or doe with this  
intētion, shalbe as well  
the will of God as if it  
had bein commaunded  
or forbidden : the rea-  
son is, because the wor-  
ke followeth the inten-  
tion; so that such thing  
not commaunded or  
forbidden but in them  
selfes indifferent, are  
made good or bad by  
their good or bad in-  
tention.

For better intelligencē  
wherof must be  
vnderstood, that as  
the fruit of the tree  
well little as great ap-  
pertaineth to him th-

master therof; so all the  
fruits of works, vords,  
and thoughts of a man  
appertaine vnto his  
Lord and God ; and  
by consequence hee  
ought to doe nothing  
be it neuer so little, ei-  
ther in accepting or  
rejecting , consenting  
or resisting , doing or  
suffering , but for him  
and his glorie, the Apo-  
stle sayeng, *Quodcunque* Col<sup>ef</sup>.  
3.  
*facitis in verbo aut in ope-*  
*re, omnia in nomine domi-*  
*ni nostri Iesu Christi facite,*  
*Whatsoeuer yow doe*  
*either in word or wor-*  
*ke , doc it all in the na-*

114 *Of the Exterior will  
me of our Lord Iesus  
Christ.*

Further, though all our life must be for God, yet all our life is not limited; though all our works must be for him either in doing or suffering, accepting or rejecting, cōsenting or resisting, yet hath hee not limited all, nor cōmaunded which wee shall accept or reject, resist or consent vnto, but hath left the most parte of our life and works in our owne choise, to doe or to leaue vndone, accept or

reiecht without any synne; namely, all those things of this classe or order which heer wee call indifferēt, as being freefrō cōmaundement or prohibitiō. Heer vpō thē, this our purpose is easilie proued (to weet) that by such intention these works indifferēt are the *will of God*.

For, whatsoeuer God will haue vs knowe ad doe, hee giueth vs meanes to knowe and doe the same: but in all these things indifferent hee will haue vs knowe ad doe his will

116 Of the Exterior will  
as by the Apostle allea-  
ged appareth, and hath  
giuen no other mea-  
nes to knowe and  
doe the same but by  
our application of inten-  
tion, seeing they are not  
commaunded or pre-  
hited by any lawe:  
therfore this applica-  
tion of intentiō in such  
things is the meanes to  
knowe and doe the  
*will of God.*

2. Moreouer, hee doth  
the *will of God* whoe ex-  
hibiteth vnto him his  
honor in the best man-  
ner possible: but in all  
these things indifferent

there is no better manner to exhibite his honor vnto him them by application of intentiō: herfore hee that in theſe things indifferēt will vſe ſuch application of intention to God, ſhall (doubtles) execute his will.

Also, in all works that bee lawfull, ſuch is the wor ~~e~~ exterior as God feeth to be the heart and intention interior: but God feeth in theſe indifferēt things which be lawfull, the heart interior thus di- rected to be according

118 *Of the Exterior will*  
to his will: therfore the  
worke exterior is like-  
wise according to his  
will.

4. Likewise, when in  
doing any thing the  
*will of God* adours pre-  
tend one end, the wor-  
ke is done for the same  
end: but in doing these  
things indifferent the  
*will of God* pretendeth  
his honor (as is proued)  
and by application of  
intention our wil pre-  
tends also the same,  
therfor in doing such  
things indifferent with  
such application of in-  
tention they are the

will of God.

Also, those things are the will of God which are done according as he demandeth of vs : but God demaunds of vs that these things indifferent be done for his honor ( as is proued by the Apostle ) and by such application of intention to God wee doe them for his honor: therefore whem wee doe these things indifferent with application of intention to God, they are the will of God.

5.

Againe, those things are the will of God in

6.

L 4

120 Of the Exterior will  
which Gods intention  
and mans are but one  
but in these things in-  
different done with re-  
ctification of intention  
Gods intention and  
ours are but one ( to  
weet , his glorie) ther-  
fore when in these  
things indifferent wee  
haue this rectification  
of intention, they are  
*the will of God.*

It is then plaine that  
these works indifferent  
done with this end and  
intention are as well  
*the will of God* as the  
things that wee doe be-  
cause they are cōmaun-

ded, or reject because they are forbidden, though in those our intention must follow the worke, but in these the worke our intention: for in things commaunded or forbidden, our intention must bee conformed to the work which the law hath limited, but in things indifferent the work must be conformed to our intention which the lawe hath left at libertie. On which point I haue bein somewhat the longer for that I haue knowne some

322 Of the Exterior will  
which doubted in the  
practise therof.

By this therfore yow  
see the rule of thing  
commaunded, forbide-  
den, and indifferent,  
which are the three  
mysticall dayes of w-  
hich is said, *Iter triū die-  
rū ibimus in desertum, &  
sacrificabimus domini.*  
Wee will goe threeda-  
yes iourney into the de-  
sert, and offer sacrifice  
vnto our Lord. For  
what is this iourney else,  
then the *will of God* by  
which a man traui-  
leth toward Paradise  
and discouereth the life

Ex. vol. 1.

3.

eternall, as is said? *Illic  
iter quod ostendam illi sa-*

*psal.*  
49.

*luare Dei*, Thear is the  
journey whear I will  
shewe him the salua-  
tion of God: and what  
may be theiē three da-  
yes of this iourney but  
these three points whe-  
rin the will of God is  
found? and worthily  
they are called( dayes )  
for the great light w-  
hich they bring. This  
desert is the penitēt li-  
fe, or voyage of the will  
of God in the light of  
these three dayes as it is

writtē; *Domine,in lumi-* *psal.*  
*ne vultus tui ambulabūt,* 88,

124 Of the Exterior will  
& in virtute tua exulta-  
bunt tota die, O Lord, in  
the light of thy face they  
will walke, and in thy  
virtue they will exult  
all day long: and du-  
ring these three dayes;  
and by these three  
things is offered ( as is  
commaunded) self will  
by mortification of the  
same, of which sacri-  
fice it is said, *Sacrificium*  
*Deo spiritus contribula-*  
*tus*, The afflicted spirit  
is to God a sacrifice, w-  
hich is more pleasing  
vnto him then, yea then  
the sacrifices of beasts;  
for ( sayth S. Gregoru)

*Psal.*  
50.

In sacrificiis aliena caro,  
in obedientia autem pro-  
pria voluntas mactatur,  
By sacrifices is offered  
the flesh of beasts; but  
by obedience selfwill is  
killed.

Exceptions from this rule,  
and solutions of certaine  
brietions touching things  
commanded, for-  
bidden, and in-  
different.

CHAP. VII.

Doubt,  
and the  
solution

F one aske touching  
these things indiffe-

126 Of the Exterior will  
rent in respect of the la-  
we yet not in respect of  
sensualitie , but are  
agreeable therunto, w-  
hither one may not  
choose the side which  
is according to sensua-  
litie , and so reiect that  
which is bitter , and  
admitt that which is  
pleasant ; I answer , if eth  
it be by true discretion,  
as for health or other-  
wise , then it is no que-  
stion but hee may ( as alreadie  
is said ) but dece  
without such iust occa-  
sion , though it be pos-  
sible to doe it for the  
*will of God* , yet it is oth-

impossible to doe it  
only and purely for the  
will of God , without  
somme mixture of af-  
fection or sensualitie:  
and so to doe is verie  
dangerous. I say ( it is  
that dangerous ) aswell be-  
cause in so choosing  
which side which plea-  
seth sensualitie, hee doth  
not mortifie the same  
ther as hee ought ; as also  
because it is to be fea-  
r ( and that in so doing hee  
but receiueth h̄iself, doing  
occatione thing either wholie  
or partly to please sen-  
sualitie , though hee  
it w̄oth say and thinke to

128 Of the Exterior will  
doe it for Gods will. I  
say it is also ( impossible ) to doe it simplie  
and purely for God, especially when delibe-  
ratly and of sett purpo-  
se hee so chooseth ac-  
cording to sensualitie  
because no reason can  
moue him so to choose  
for seeing a man ought  
allwayes to bend to  
mortification : what if  
reason is theare why he  
should willingly, wi-  
tingly, and deliberatly  
without any respect on  
health or other mattre  
of discretion chooseth  
the things delightfully a-

to sensualitie : and so  
doing it not according  
to the true light of rea-  
son , it is impossible  
that his intentiō should  
bee pure and only for  
God , without some  
mixture of sensualitie  
or self loue , though  
more or lesse according  
as the person is more  
or lesse imperfect : yet  
if it be done by surpri-  
sē, suddainly , or for  
want of taking heed , it  
may be done for the  
only will of God; name-  
mattly if remembiring him-  
self, hee therunto pure-  
ghtfully and wholly addresse

120 Of the Exterior will  
and leuell his intentiō.

z.  
*Doukt  
and the  
solu-  
tion.*

As for the things  
cōmaunded which see-  
me agreeable to nature  
and sensualitie, as to ea-  
te or drinke, play or re-  
creat himself, walke or  
visit some place or per-  
son wherin he taketh  
pleasure and content-  
ment ; as likewise for  
the things forbiddē di-  
sagreeable to sēsualitie  
and affection, as to lea-  
ue of fasting working,  
discipline, or any other  
painfull, bitter diffici-  
le, or vn pleasant thing,  
a man must fortifie and  
strengthen his intētiō,

least it be ouerthrowne or wounded and weakened by the force of sensualitie , or the impulsion of vnbridled affection ; which hee must doe by producing contrarie acts, namely, by casting of and turning away his mind frō the contentment and pleasure of such a thing and stopping all his spirituall powres and vnderstanding against the sensualitie therof , and contrarywise by fixing his heart and mind and all his powers on God , and so

132. Of the Exterior will  
offer himself vnto him  
as his vessell or instru-  
ment, wherby hee may  
doe that work only  
for his honor and will,  
without any pleasure  
or proper commoditie  
of this his creature; and  
so doing it cometh to  
pasle in those that vse  
it, that wheras before  
the soule tooke her re-  
pose and delight rather  
in the sensualitie and  
contentinent of such a  
thing, then in the *will of*  
*God*, after such a spi-  
ritual act, shee taketh  
her whole ioy and de-  
light in the only *will of*

God.

But some will demand,  
if after such diligence  
hee findeth still  
himself drawne and al-  
ured by sensualitie or  
affection, what is to be  
done.

A man must proceed  
in another maner vsing  
more subtiltie, and ma-  
king of necessitie a ver-  
tue in accepting the  
same sensualitie or  
affection ( which hee  
can not be rid of ) to-  
gether with such a  
worke euen at the hāds  
of God as his will ; not  
as a pleasure but as a

5.  
*Doubt.*

134 Of the Exterior will  
paine , not as sensua-  
litie but as the croſſe of  
Chrift , as in verie deed  
to ſuch a ſoule it is.

For better intelligen-  
ce wherof, because this  
point is of great confe-  
quence , as being even  
the verie knott of the  
ſpiritual life ; and be-  
cause it is a block whe-  
rat many ſtumble, and  
a ditch which almost  
all fall into , not know-  
ing how to behauie  
themſelues in this bat-  
taile , I will ſay ſome-  
what farther therof.

*Note  
wel.*

Wee must then know-  
we and remember,

that thear be twoe partes of our soule, sensible or sensitiu : and spirituall or reasonable wherof the one is alwayes contrarie to the other and haue their contrarie desirs, the sensible part desiring sensible things against the spirit , and contrarie- wise the spirituall part spirituall things against the sensible , as sayth *Paule, Spiritus concu- sicit aduersus carnē, caro item aduersus spiritum,* the spirit coueteth against the flesh , and the flesh against the

*Galas.*  
3.

156 Of the Exterior will  
spirit Moreouer that  
the one of these parte  
namely the spirituall  
is allwayes in our po  
wer to make it subiect  
to God and his lawe  
because of her free  
will which is naturall  
and grace which is all  
wayes readie : but the  
part which is sensible  
is not so allwayes sub  
iect, nor in our power  
to make it obey God  
and followe that which  
is good , but often  
resisteth the good w  
hich by our reason  
wee woulde doe, and fol  
loweth the euill which

wee would not doe; Rom 7  
wherfore S. Paule sayth  
heiro *Non quod volo be-*  
*nium hoc facio, sed quod*  
*nolo malū hoc ago,* I doe  
not the good which I-  
would, but the euill w-  
hich I would not, that  
doe I.

Further, because God  
is not vniust, tyrānicall  
and cruell, but contra-  
riewise iust, sweet and  
mercifull, hee hath not  
cōmaunded vs things  
vnpossible and aboue  
our power, or imposed  
a burthen heauie to be  
caried: but cōtrarie i-  
se hath cōmaūded that

*1. Ioan.* which is easie, as is said;

*5. Mat.* *Ma data eius nō sūt grāmā*

*11.*

His cōmaundemēts are  
not heauie, And *ingun-  
meum suave est*, & *onus  
meum leue*, My yoake is  
sweet, and my burthen  
light. And therfore by  
consequence thought  
hee hath commaunded  
vs to keepe this spiri-  
tuall part wholy subiect  
to his lawe being ( as is  
sayd ) a thing p̄c̄ssible,  
yet hah hee not com-  
maunded so to keepe  
subiect the sensible,  
being ( as is shewed ) a  
thing impossible, but  
only to keepe it so

much subiet as wee ca,  
by due mortification  
and by the rule of rea-  
son : wherfore this re-  
bellion of the inferior  
part is neuer any synne  
so long as the superior  
part doth her indeuor,  
and be the rebellion  
neuer so vntreasonable,  
ifit preuaile not against  
reason, it shall neuer be  
imputed to the partic  
reasonable, but cōtra-  
rywise it shalbe crow-  
ned, as hauing lawfully  
fought. Wherfore w-  
hen in these things  
commaunded or in any  
other done by true dif-

2. Tis.

2.

140 Of the Exterior will  
cussion , a man feeleth  
any delight or sensuali-  
tie little or great  
against reason and this  
puritie of intention of  
Gods will , and hauing  
resisted in bringing  
forth contrarie interior  
acts , and yet such mo-  
tion or rebellion re-  
maineth , he ought not  
to dispaire or loose cou-  
rage as many doe thin-  
king that all is lost , and  
that hee is notable to  
resist sufficiently ; but

*Great  
comfort  
for the  
temp-  
ted* ( as is said ) hee ought  
with courage to perse-  
uer , assuring himself  
that hee shall not be

ouercome except hee  
will himself by con-  
sent of the partie supe-  
rior and spirituall.  
Therfore ( as is aboue  
said ) let him take and  
accept such an interior  
battaile as frō the hād  
of God ( that is ) as his  
will , and as the crosse  
of Christ, knowing that  
his crosse cometh not  
only by exterior iniu-  
dies ( as many think )  
but also by interior  
warrs as heer is seene,  
and as hee knewe ful-  
well which said, *Video*  
*autem aliam legem in*  
*membbris meis repugnan-*

*Rom.7.*

142 Of the Exterior will  
te legi mentis meæ, & ca-  
ptiuat em me in legem pec-  
cati, I perceiue another  
lawe within mee repu-  
gnat to the lawe of my  
mind, and drawing mee  
to the law of synne; and

Job. 7.

likewise hee which said  
*Factus sum mihi met ipsi*  
*grauis*, I ame made bur-  
then som vnto my self,

4.  
Doubt.

But heer againe in  
this cōfliet against car-  
nall and sensuall mo-  
tions thear seemeth y<sup>e</sup>  
an other doubt and ob-  
scuritie to be brought  
to light, which is, that  
though by this which  
is said a man may know

hat if the partie su-  
per cōsent not but doe  
her endeuour , the re-  
belliō or motion of the  
partie inferior can ne-  
ver hurt him, yet know-  
eth hee not some ty-  
mes when it is so , and  
when not. For, so great  
is the motion sensuall  
or carnall that often ty-  
mes it so troubleth rea-  
son, and obscureth the  
ight and serenitie of  
the spirituall part, that  
shee is not able to iud-  
ge whether shee hath  
consented or not.

I answer , that nei- *Salis-*  
ther is it necessarie that *ton.*

144 Of the Exterior will 7  
wee know it assuredly whiche  
but only probably, for to assure  
the better preseruation waye  
of humilitie: for if we this  
knewe assuredly the generall  
wee had ouercome it it were  
wee should be in more tym  
danger to fall by pride tall f  
then before by the in h  
fight, and were like be thin  
elatiō of mynd to lool gau  
more in peace then be still  
valiant fight wee at this  
gained in warre; but y<sup>e</sup> so st  
may wee know it al seer

Howe much as is for our god wea  
kewyf and asmuch as God of t  
ama seeth to be healthfull wa  
hau<sup>e</sup> for vs, namely by cōf<sup>e</sup> fes  
consen<sup>e</sup> ture and probabilitie in  
whic

will *The first parte.* 145  
dly which knowledge and  
assurance cometh two  
ways; first, if hee haue  
this firme purpose and  
the general resolution ha-  
ue in it selfe, neuer at any  
tyme to committ mor-  
tal synne; secondly, if  
the in his conscience hee  
be thinke that hee neuer  
gave ouer the fight but  
was still resisted, though  
at this resistāce seeme not  
so strong; for though it  
seemed weake, this  
weaknes might come *Twoe  
causes  
of wea-  
knes.*

God of twoe causes; first, for  
want of good will to  
resist, and then it is  
in deed such as it see-

N

146 Of the Exterior will  
meth, namely weake,  
and so is very like to  
haue offended. Secon-  
dly, this weaknes may  
come by reason of the  
impulsion of the tem-  
ptation causing great  
feeling and delecta-  
tion in the inferior  
parte drowning ( as  
it were ) the sensible  
feeling and knowled-  
ge of resistance, and  
good will ; which not  
withstanding liueth  
and keepeth entire in  
the superior parte, and  
then this want of resi-  
stance is not such as it  
seemeth, but is in deed

verie great, and so hee offendeth not.

But how shall I knowe (say yow) of which *Doubt.* of these twoe causes *Resolu-*  
*this feeble resistāce co-*  
*meth? I aunswer, by*  
*the aboue said habi-*  
*tuall and cōtinuall fir-*  
*me purpose and resolu-*  
*tion neuer to commit*  
*synne; for if hee be not*  
*accustomed to haue*  
*this purpose, hee may*  
*know whē hee feeleth*  
*none or almost no will*  
*to resist the temptatiō,*  
*that hee hath none in*  
*it need; but if hee haue*  
*this generall purpose*

148 Of the Exterior will  
hee may verily thinke  
that hee hath resisted  
and kept pure his spirit  
and the powers therof,  
though like the three  
childrē in the glowing  
fornace, flaming with  
the fire of concupisē-

*Dan. 3. chedonosor the diuell,  
king of all Babylon and  
confusion.*

Moreouer, it must  
heer be noted that  
when wee speake of  
things cōmaunded or  
forbidden, wee in  
tend not only the great  
things which were  
mortall synne to com-

mitt the or to leaue the  
yndone, but also little  
matters which being  
commaunded were ve-  
riall synne or imperfe-  
ction to omit, or being  
forbidden were the li-  
ke to tot cōmitt, for heer  
wee treat not only of  
the obseruing of Gods  
comandements, but  
principally of the way  
to perfection, which  
consisteth in auoyding  
of imperfēctiōs: ad heer  
also must always be  
remembred that ( as is  
boue said ) by this  
word ( lawe or com-  
maundement ) I meane

150 *Of the Exterior will*  
not only the lawe of  
God and of his church,  
but of superiors spiri-  
tuall and temporall, as  
likewise of the order,  
state, and condition of  
euery one, and finally  
of the commaundement  
or intention ( not con-  
trarie to God ) of fa-  
ther, mother, or any  
other to whom wee a-  
re bownd to obey; so  
that whenas by any of  
these kind of lawes,  
commaundements, or  
intentions wee ought  
to doe or leaue vndone  
any thing, hee should  
much deceiue himselfe

which should doe the contrarie be the thing, neuer so small, though under pretext of perfection or cōtemplation, because (as is written) *Melior est obediētia quam victimæ*, Obedience is better then sacrifices.

And whoesoeuer should so doe willingly and wittingly, ordinarily is in great dāger through inobediēce by little and little to fall into some great terror and ruine of his soule; ad also if hee were of any particular order of Religiō, by such

I. Reg.  
II.

152 Of the Exterior will  
leauing of little custos  
ad ceremonies, to help  
(for his part) to ruina-  
te his Order fenced in  
and defded with such  
customs as a gardin  
with a hedge. Wher-  
fore, I wish him to  
heare what Ecclesiastes  
sayth vnto him, *Qui dis-  
sipat sepem, mordebit eum  
coluber.* Hee which pul-  
leth downe the hedge,  
thesnake will bite him;  
and to receiue this ad-  
monition from the wi-  
se man, *Ne transgredia-  
ris terminos antiquos quo-  
posuerunt Patres mihi, Pas-  
not the anciēt bownds*

*Eccl.*  
10.

*Prov.*  
28.

which thy fathers haue  
putt before thee. For,  
how can that tend to  
perfection that nouris-  
heth proper will, and  
leaueth of obedience?  
or how can that tend  
to perfection that di-  
minisheth true perfor-  
mance of profession?  
But w<sup>t</sup>at more dimi-  
nisheth true performā-  
ce of his profession the  
to abandon the good  
customs and consti-  
tutions of his Religion,  
which though  
they be not the essētiall  
or verie substāce throf,  
yet are they the wall,

154 Of the Exterior will  
trenche, or bulwarke  
**Similie** to defend the same: For  
as no Captaine of a  
castle or Gouernour  
of a towne is so foolish  
as to beat downe the  
walles or bullwarks, or  
to fill vp the trenches  
or ditches of the same  
which defendeth the  
towne, and maketh  
the enemy employ his  
forces and spend his mu-  
nitio[n], shott, and pow-  
der to win the same,  
and to beate them do-  
wne before hee can  
assalt the castle or to-  
wne it selfe: so is  
hee no wiser whoc

beateth downe and abolishest such ceremoni-  
es and customes  
which keepe in safetie  
the essentiall of his Ru-  
le ( namely his three  
vowes ad other things  
commaunded vnder  
paine of synne ) and  
which make the spiri-  
tuall enemies to spend  
their forces in expu-  
gning the same before  
they can come to that  
which is of greater cō-  
sequence. For, as when  
such defences of the to-  
wne be destroyed, the  
enemy layeng his seige  
against it forthwith

156 Of the Exterior will  
planteth his Canons  
and beateth at his will  
ād pleasure against the  
very howses of the sa-  
me euен vnto the heart  
therof, and so it is in  
great dāger to be taken  
and subdued : in like  
manner when such ce-  
remonies be abrogated,  
the enemy besieging  
the cittie of the soule,  
without any lett layeth  
on his whole forces,  
and with his fierie ar-  
rowes shooteth full  
butt against the naked  
essentiall poynts ād un-  
defended vowes of his  
profession ; so that hee

ought to be so far from such contempt of those things , that though he were in great sublime contemplation , yet if hee knew that such things were to be done , hee ought for the causes aboue said to leaue the same.

But heerin lieth the sore and imperfection in this case , that they thinke they should be farther frō God and diminishe their spirituall light whiles they are employed in the accōplishmeut of such little things and ceremonies;

158 *Of the Exterior will*  
so that they doe not  
only omit the by frail-  
tie, but also wittinglie  
and offsett purpose. But  
if so it be that by these  
meanes they be seque-  
stred from God, and  
their light decreased, it  
is either because they  
doe it vnwillinglie,  
namely exteriorlie, and  
not in mynd; which  
in effect before God w-  
hoe regardeth the will  
is as much as to leaue  
it vndone: or els if they  
doe it willinglie, it is  
not ( as heer is taught)  
for the *will of God* only;  
for if this were their

end, so far should they be from being alienated from God, and their light diminished, that they should therby be nearer vnto him, and their light much increased: because this will (which is spirit and life) doth illuminate, illustrate, and so change the works, that of corporall they become spirituall, of daile and exterior, cleere and interior; and therfore of those that so doe them it is written, *Quia tenebrae non obscurabuntur a 38. te, & nox sicut dies illumi-*

160 Of the Exterior will  
nabitur; sicut tenebra eius  
ita & lumen eius, Dark-  
nes shall not be hidden  
to thee, and the night  
shall shine as the day;  
the light and the dark-  
nes shall bee alike: and

*Abac.*

3.

*Ibid.*

Egredietur diabolus ante  
pedes eius, The diuell  
shall goe foorth before  
his feet as being troden  
vnder the same by such  
obedience, *Ante faciem*  
*eius ibit mors*, Death  
shall goe before his fa-  
ce, as being beatē away  
by the life ( which is  
this will ) and by the  
great light wherwith  
hee is cloathed, and life

wher-

wherwith his spirit is  
filled. and this is the true  
actiue and contempla-  
tive life (to weet) not  
separated (as many take  
it) but ioined togea-  
ther, making of works  
exterior, interior; of  
temporall, spirituall: of  
obscure, illuminated:  
and finally, which so  
joineth in one and the  
same worke contem-  
plation with the action,  
and that without pre-  
judice or hinderāce one  
of another, wherof wee  
will speake more am-  
ply in her due place.

O

app  
ad  
doe  
prac  
said  
the  
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wee  
this  
God  
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in ro  
qui  
thing  
forb  
beit  
natu  
te, f

How six degrees are contained in this Intention, that sayth; I will doe this for the only will of God. Of the first degree.

### CHAP. VIII.

This rule therefore thus obserued of things commaunded, forbidden, and indifferent, with those other obseruations therunto adioyned, the will of God shall euerywhere in all things

appeare most plainly;  
and so it resteth that wee  
doe the same by the  
practise of the aboue  
said generall rule in  
the third chapter ex-  
pressed; namely, that  
wee doe all things for  
this end of the *will of*  
*God*, and neuer begin  
any worke, whether it  
be exterior or interior,  
corporall or spirituall,  
in repelling vice or ac-  
quiing vertue; be it a  
thing commaunded,  
for biddē, or indifferēt,  
beit naturall or super-  
naturall, little or grea-  
te, finally he it what-

164 Of the Exterior will  
soeuer : wee neuer (I  
say) begin to doe it till  
wee hauee first addres-  
sed our intention vnto  
Good, sayeng by word  
and thought, or at least  
by thought frō the bot-  
tome of our heart : O  
Lord, I will doe this or  
I will suffer, I will re-  
sist will pursue &c. this  
thing only for thy will  
and pleasure.

But that the puritie  
and perfection of this  
intention may be the  
better vnderstood, and  
the deuout soule may  
more cleerly discerne,  
and more easily expell

all impuritie, which no  
lesse secretly then com-  
monly doth contami-  
nate the same , wee  
will declare it more  
plainly.

This intention ther-  
fore which saith, I will  
doe or suffer this or  
that only for the *will of*  
*God*, containeth six de-  
grees or perfections (to  
weet) *Actually, Onely,*  
*Willingly, Cleerty, Assi-  
redly Speedily.*

And this intention  
with these six degrees,  
hath bein figured by  
the six degrees of *Salo-  
mons Throne* in these

3. Reg. words ; King Salomon  
c. 10. built a Throne of Ivory,  
and couered it with shi-  
ning gold, which had six  
degrees, and the topp the-  
rof was rownd in the bin-  
der part, and twoe hand-  
les on each side vpholding  
the seat, and on each han-  
dle twoe lyons, and on each  
side of the degrees twelve  
little lyons : such a wort  
was not to be found in a  
n kingdome, This king  
Salomon is Iesus Christ,  
whoe worthily may at-  
tribute vnto himselfe  
this name Salomo, which  
signifieth peaceable  
seeing hee bringeth peace

to the soule wherin hee  
maketh his aboad, for  
Factu. est in pace locus <sup>psal.</sup>  
His dwelling is in <sup>73.</sup>  
peace. Now, in the sou-  
le as in his pallace bee  
hath made a throne of  
white Iuory of ( pure  
intention and diuine  
will ) large, to be capa-  
ble of is diuine maiestie,  
garnishing it with fine  
glod of ( perfect chari-  
tie ) This throne hath  
the six foresaid degrees  
of which wee are to  
treat. The copp of this  
Throne or ( com-  
pleat perfection of in-  
tention ) is rownd

168 Of the Exterior will  
without end or limit  
(to weet) Perpetuall  
in the hinder part,  
which looketh to-  
wards the other world  
and life eternall: for  
though the fore parte  
of the Intētion which  
regardeth vs hath a be-  
gining, yet that which  
is behind hiddē frō vs  
which looketh to-  
wards God and eterni-  
tie shall neuer haue end  
for *Charitas non excidit*,  
**Charitie hath no fall.**  
But which is the seate  
of this thronc wherin  
God reposeth hīself, is  
not, cōstāt perſeuerāce,

1 Cor.  
13.

of which seate is said,  
*Sedes tua Deus in se-  
culum seculi* , Thy seat *psal.*  
(o God) remaineth for 44.  
euer. The twoe hādles  
which vphold the sea-  
te, are the twoe parts of  
strenght, which are ( ac-  
cording to S. Thomas )  
*Aggreedi* and *Sustinere*,  
To vndertake and su-  
fustaine, or, to doe and 4.  
suffer; which hādles fir-  
mely support this seate  
of ( Perseuerance ) not  
permitting it to fall, O-  
ne was at the one end,  
to weet ( to Vndertake )  
at the beginning ; the  
other at the other

<sup>2. 2. q.</sup>  
<sub>128.ars</sub>

170 *Of the Exterior will*  
end, to weet ( to Su-  
staine ) at the end. The  
fower lyons are the fo-  
wer Cardinall vertues,  
or rather the fower  
principall partes of the  
soule, the vnderstan-  
ding, the will, the po-  
wers irascible ad cōcu-  
piscible : the twelue  
little lyons are the ele-  
uen Passiōs of the mind  
with Discretion which  
doth tame them, and  
of lyons and furious  
beasts make them do-  
mesticall and seruicce-  
ble. They were vpon  
the degrees, because  
(being well gouerned)

they maintaine and pre-  
serue them. They were  
six on each side, becau-  
se six of these passions  
haue their residence in  
the Concupisuble po-  
wre, and six in the Iras-  
cible, placing thear  
Discretion. Loe then  
this mysticall throne: O  
glorious throne! O ma-  
iesticall seate! O sublime  
intention! O diuine  
worke of great *Salomon*  
It is not without good  
reason said of thee, that  
no kingdome can af-  
ford they like; O thro-  
ne which beautifeth  
the soule geuing her

172 Of the Exterior will  
to vnderstād this sweet  
inuitation of God sa-  
yēg, *Veni (electa mea) &*  
*ponam in te thronum*  
*meum*, Come ( my  
elect ) and I will place  
my throne in thee. Oh  
holie intention and  
throne of God , wheat  
hee sitteth to renue in  
the soule all thing s the-  
rin contained , accor-  
ding as is written , *Di-*  
*xit qui sedebat in throno;*  
*Ecce noua facio omnia,*  
Hee whoe sate in the  
throne , sayd , Behold ,  
I make all things new .  
Lett vs consider ther-  
fore the compleat per-

fection of this throne,  
ascending by order the  
degrees therof.

The first wherof is <sup>g. 1.</sup>  
*Actually*, by which is <sup>ally,</sup> <sup>degree.</sup>  
meant an actuall reme-  
brance of this *will of*  
*God*; which consisteth  
in lifting vp our mynd  
to the same, and recti-  
fieng our intention ac-  
cording therunto: by  
which degree of ( Re-  
membrance ) is exclu-  
ded all obliuion of this  
will, whensoeuer wee  
begin any thing spiri-  
tuall or corporall; w-  
hich is a commō fault,  
causing an infinit losse,

174 *Of the Exterior will*  
and depriuing vs of an  
vn speakable treasure  
of the light of grace,  
and of an vnkowne  
waight of merit. Yet to  
eschew this extremitie  
of Oblivio, a man must  
not fall into the cōtra-  
rie excesse of ouermuch  
Remembrance, in mul-  
tiplieng so many acts,  
and rectifieng so often  
his intention as to trou-  
ble the braine. And  
therfore when I say  
that a man must direct  
his intention in all  
works, I meane not of  
euery little action done  
by euery part and sence

of the body or power  
of the soule, but of such  
works as are distin-  
guished and separated  
in them selfes; but par-  
ticularly and aboue all,  
wee must not forget  
those which wee feele  
to please or displease  
nature very much; for  
it is thear ( as they  
say ) wher the Hare  
goeth away, and whe-  
rin consisteth true ad-  
uancement.

Note also, that though  
allwayes hee ought so  
to direct his intention  
whensoeuer hee be-  
ginneth to doe or suf-  
fer any thing, sayeng, I

176 Of the Exterior will  
will doe or suffer this  
(oh Lord) for thy will;  
this is to be vnder-  
stood of all thoose ty-  
mes when hee is distra-  
eted, ad thinketh not  
ready of the same will,  
nor hath his spirit lifted  
vp to God: and not w-  
hen hee hath it so ele-  
uated as it may happen,  
especially if hee be di-  
lignant, and the worke  
be shorte and not dis-  
tractiue of it self. For if  
after such direction of  
intention at the begin-  
ning hee be diligent in  
turning away his mind  
together with his  
eyes

eyes and other fences  
from all exterior things  
and fixing his spirit in  
this will and diuine  
pleasure, and be atten-  
tive only vnto God hee  
may still remaine vni-  
ted vnto him, vntill hee  
take in haſd ſome other  
thing. Likewise, the  
worke being ſoone  
done, or els being  
not distractiue, but ra-  
ther drawing the ſoule  
to deuotion and tow-  
ards God, as in ſinging  
hymnes or diuine ſer-  
uice; a man may haue  
his mind ſtill lifted vp,  
which if ſo it be, I

178 Of the Exterior will  
say not that hee directa  
new his intention ta  
king in hand a new  
thing , but that hee so  
still remaine with his  
mind so eleuated vnto  
God : for if hee doe  
otherwise , hee should  
rather descend lower  
then be raised higher,  
though ( perhaps ) this  
case falleth not out  
often, but that hee hath  
his mind distracted and  
the intention crooked,  
or at least not sovpright  
but that the mind may  
be more recollected,  
and the intention mo  
re rectified. Neuer-

T

thelesse, a man must not be scrupulous if hee faile in this degree and some others, as though hee had committed some synne, seing the desire hee hath to practise this Rule doth add no new obligation.

Of the second degree  
of perfect In-  
vention.

## CHAP. IX.

The second degree <sup>Only.</sup>  
of this mysticall <sub>2. de-</sub>gree.

180 Of the Exterior will

Throne of pure intention and diuine will is  
*Only* ( that is ) that this  
will be theyr only, simple, and alone the end  
which moueth the mind to doe or suffer  
thething. which degree

*Faultes* excludeth all other  
*against* ends and intentions  
*this de-* whatsoeuer ; and first  
*gree.*

the euill and malitious  
intentions as to doe  
the thing for pride,  
enuie, couetousnes,  
gluttonie &c. Secondy  
all imperfect ends and  
intentions, as to doe  
the thing for humaine  
respect, fauor of

men, self loue, proper  
complacence, seruile  
feare, sensualitie, par-  
ticular profit, and the  
like; and ( in somme )  
all veniall synnes, and  
whatsoeuer is absolut-  
lie of her owne nature  
imperfection. Finally,  
heerby is excluded not  
only the euill intentiō,  
and that which is of it  
owne nature imperfect  
but also that which  
is of her nature good,  
but cōparatiuely bad,  
namely compared with  
a better, as to doe pe-  
nance, discipline, fast,  
to eschew the paines of

182 Of the Exterior will  
hell, to merit to be re-  
warded, to goe to hea-  
uen, and the like ; w-  
hich intentions though  
they be good in them  
selfes, yet are they not  
so, compared with the  
only w<sup>it</sup> of God which  
is farr better ( as hath  
bein shewed ) and are  
therfore neer excluded.

Wherfore this de-  
gree and perfection  
especially appertaineth  
and is referred to the  
mortification of all our  
passions and affections,  
selfe loue, vntempe-  
rate desires, and all  
other imperfections; all

The first parte. 183  
which as bad weedes  
springing vp in the fer-  
tile grownd of our  
good works , are roo-  
ted out with this fitt in-  
strument or degree of  
(Onely ) and as croo-  
ched boughes shooting  
out of the straight tree  
of our intention , are  
cutt of with the sharpe  
word of the *onely will*  
*of God* ; the same being  
(as is said ) a right rule  
to measure whether the  
line of our intention be  
drawne straight or no.  
Wherefore let the de-  
vout Reader take this  
as a generall and infal-

P +

184 Of the Exterior will  
lible Rule, that when-  
soeuer in his worke he  
hath not this sole in-  
tention and *onely will* of  
*God* for his end with-  
out any mixture of  
other intention what-  
soeuer, it hath in it im-  
perfection be it never  
so secretly hidden, yea  
from the partie him-  
self; but alioone as this  
only will beareth swa-  
and taketh entire pos-  
session of the heart, all  
darknes is discouered  
by the light therof, and  
all obscuritie of imper-  
fectiō is cast out by the  
shining brightnes of the

same. Oh how often are wee deceiued for want of this light! how straight thinke wee to be our intention! how holie our desire: how excellent our worke: how good an opinion haue wee of our selfes! but as soone as this light cometh, downe must goe the Peacockes feathers seing now her fowle feet so soyled, and loaden with earthly affections, durtie passiōs, muddie proprietie, and swinishe self loue; for so soone as this right Rule of Gods will is ap-

186 Of the Exterior will  
plied vnto our intentiō,  
wee see the crooked-  
nes of intēperance and  
disordinate desire the-  
rof. All the world goeth  
awry, because they will  
not by this Rule square  
their intētions, nor by  
this light examin their  
aētions. In this point  
therfore let the deuout  
person labour , heerin  
let his whole studdie  
be , in this worke let  
him recollect and em-  
ploy all his forces , na-  
mely in thus examining  
his intention in all his  
affaires, for heerin con-  
sisteth all true spiri-

tuall profit : this is the infallible fowndation in the beginning , the secure way in proceeding, and the cōsumated perfectiō in the end of all the Actiue life.

¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶

*The third degree of  
perfect Intention.*

CHAP. X.

**T**HE third degree of this Throne *vvil-*  
is , that this intention *lively,*  
be willingt, ( that is ) *3. De-*  
that the werk be done *gree.*  
not only for Gods only

188 Of the Exterior will  
will, but also willingly, and with full consent, with a certaine  
repose, peace, trāquillitie, and spirituall contentment therin, that  
the soule may be made capable of the presence of God and influence  
of his holie spirit,  
*Quia factus est in pace locu-*  
*s eius ; His place and*  
abode is in peace (that  
is) in the soule not dis-  
quieted with the noise  
of trouble some affe-  
ctions and contradict-  
ing passions, nor  
with the tract of contrarie  
desires drawing her

*Psal.*

75.

another way.

By this degree ther-  
fore of willingnesse and contentinent, is exclu-  
ded and shutt out all sadness, heauiness, and vnwillingnesse in doing, leauing vndone, or suffering any thing commaunded by any of the lawes aboue said, of what cause soeuer such vnwillingnesse pro-  
ceed.

Farther, this vnwil-  
lingnesse and cōtradi-  
ction may spring of di-  
uers causes, and name-  
ly of the thing cōmaun-  
ded, as when it is *doing*

*she will* base, abicēt, and vile, as  
*of God* to visit prisons to attēd  
the sicke, or doe the of-  
fices of the house: also  
when the thing is vn-  
pleasāt, sharpe, and bit-  
ter, as discipline, absti-  
nence, or falting: like-  
wise when it is against  
our profit, as restitutiō,  
hospitalitie, or almes-  
deeds: and finally, whē  
it is against our worldli-  
honor, as to support pa-  
tiently euill, spightfull,  
or flanderous words,  
reproches, and all kind  
of iniurieſ.

2. Againe, this Vnwil-  
lingnesſe may come by

occasion of the partie  
that commaundeth,  
as because hee is, or is  
thought to be simple,  
poore, or vnlearned:  
wher as hee is his enemy  
or at least not his freind  
or hath done or spoken  
some what vnkindly to  
him.

Likewise it may co-  
me in respect of the  
tyme when hee should  
doe the thing, as when  
hee is commaunded to  
doe it when hee would  
rest, take his refecction,  
recreation, or doe some  
other thing of his ow-  
ne: or when con-

192 Of the Exterior will  
trariewise hee hath a  
mind to doe it and is  
comaundered to repose,  
eate , or rest from la-  
bour, or should doe so  
me other particular  
thing then that.

4. Also, this Vnwilling-  
nesse may come in re-  
spect of the maner of the  
worke, as when it muſt  
be done speedily, labo-  
riously, and diligently,  
or meekly , humbly,  
and to his owne confu-  
ſion and to the abating  
of his pride.

5. Finally, it may happen  
in respect of the place  
as when it is publicke,

vnpleasant, loathsome.  
By all these occasions  
( I say ) with the like,  
this sadnes creepeth in-  
to the woike when  
wee doe the same,  
though they all spring  
of one only cause, na-  
mely proper will ; and  
must be remoued and  
cast out by this degree  
of ( willingnesse and  
contentment ) remem-  
bering that such is the  
pleasure ad will of that  
soueraigne will whee  
for his owne delight ad  
seruice created ours.

Moreover, thear is an  
other kind of vnwil-

The 2.  
kinde  
of con-  
tradi-  
ction.



194 Of the *Exterior will*  
lingnesse in doing the  
*wili of God* which is  
more secret, and pro-  
ceedeth of causes lesse  
known, but no lesse  
contrarie to the same  
*wili of God* ad degree of  
(willingnesse) and the-  
se causes are common-  
ly couered with preten-  
ce of pietie, as of prayer,  
fasting, teaching, stud-  
yeng, preaching, and  
the like; so that many  
when by their superior  
they are commanded  
any thing which may  
interrupt their exerci-  
se, they doe it not wil-  
lingly but vnwillingly  
and with sadnesse, pro-

per will per suading thē  
that they were better  
occupied before, and  
blinding them so, that  
they can not see how  
much *Obedientia melior*  
*est quam victimæ*, Obe-  
diēce is better thē sacri-  
fices; nor knowe, that  
though in themselves  
such works be good,  
yet are they nought  
worth, done against  
the will of God manife-  
sted vnto vs by his la-  
we, ad the cōmaunding  
or knowne intention  
of the lawfull superior,  
namely, so long as  
hee commaundeth not

1. Reg.  
11.

196 Of the Exterior will  
against the same lawe.

*The 3.* A third kinde of vn-  
kind of willingnesse ariseth  
*contra-*  
*diction.* from another cause yet  
more secret and vn-  
knowne; namely, whe-  
a man knoweth that  
it is the *will of God*, and  
also willingly taketh  
in hand, but vnwillin-  
gly bestoweth his spi-  
rit, his endeuour, and  
tyme vpon it to doe  
well and faythfully  
but turning his minde  
from the same, casteth  
it on God and his will  
and so neglected  
the worke, ma-  
king it not so perfecta

hee ought ; which is a notable and most secret deceipt; for, casting so his mind from the worke to the will of God , hee diuideth the said worke and will which are but one, making the worke one thing and the will another : and so when hee seeketh God but of the worke ; hee seeketh him out of his will; and turning from the worke , hee turneth from his will , casting of his mind from the worke hee casteth it from his will, and (finally) going

198 *Of the Exterior will*  
out of his worke hee  
goeth out of his will  
and pleasure, because  
the worke is his will; al-  
though still hee doth  
the worke, yet if it be  
not willingly, hee doth  
it not before god, whoe  
seeth the heart, and iud-  
geth according to the  
will: and therfore how  
much the more hee so  
seeketh God, so much  
the lesse doth hee find  
him, because God is ne-  
uer fownd by doing a  
gainst his diuine will  
but the more vnwillin-  
gly hee doth that which  
hee commaundeth, and

the more hee turneth  
his interior eyes from it  
as being wearie therof  
the more doth hee a-  
gainst his will, and by  
consequence the lettle  
hee findeth him. But  
God is fownd only by  
his will (that is ) by  
doing that which hee  
comaundeth; in his will  
which is his worke; by  
meanes of his will,  
which is by meanes of  
doing the thing which  
hee willeth, and that  
willingly and with all  
our heart ad all our stre-  
ngth, as wee are bownd  
to serue him with

Q 4

200 Of the Exterior will  
all our heart and our  
strength, not with slo-  
wnes or fastidiousnesse  
for *Maledictus homo qui*  
*facit opus Dei negligenter,*  
Accursed is that man  
whoe doth the worke of  
God negligētly; nor yet  
sadly, or (as it were) by  
constraint, for *Non ex*  
*tristitia aut necessitate,*  
Not with sadness or  
necessitic, but willingly  
and with contentment,  
*Hilarem enim datorem*  
*diligit Deus,* For God  
loueth a ioyfull giuer,  
but (as is said) hee doth  
not ioyfully the wor-  
ke, whoe in doing it,

*Hier.*  
48.

*2 Cor.*  
9.

*Ibid.*

vnwillingly thinketh  
therof: Hee doth not ( I  
say ) willingly the *will*  
of God whoe doing the  
worke will not thinke  
therof, but only of his  
will, as though his wor-  
ke were not his will,  
or as if his will were  
other then his worke;  
fynally, as though his  
worke and his will we-  
re not one and the self  
same thing: so that whē  
to thinke of the will  
hee will not thinke of  
the worke, hee thinketh  
indeed neither of  
the worke nor of the  
will: and the soule

202 *Of the Exterior will*  
that will be so out of  
the worke to be in  
God, is neither indeed  
in God, nor yet in his  
worke.

Let vs therfore lay  
downe heer for a sure  
grownd to build vpon,  
for an infallible Max-  
ime to resolute this mat-  
ter, and for a shining  
light to dissipat and dis-  
solue this cloud (name-  
ly) that when any wor-  
ke presenteth it selfe to  
be done, following the  
Rules aboue said, the  
same verie worke it  
self, be it corporall or  
spirituall, inasmuch as

it appertaineth to mee,  
is the verie *will of God*,  
and to mee is spirit and  
life.

I say (the verie worke it selfe) to signifie  
the thing done, and to  
exclude all imagina-  
tions of any other  
thing, either in heauen,  
or in earth, or in our  
soule, excepting as that  
thing it selfe is in our  
soule. I say (both cor-  
porall and spirituall)  
that none may think  
the corporall to be lesse  
the spirituall; and  
touche the deceipt  
and common error

204 Of the Exterior will  
heerin of many spiri-  
tuall men, which doe  
more willingly the spi-  
rituall then the corpo-  
rall, esteeming the one  
kind more noble then  
the other, and deeming  
to find more life and  
light in the one then  
in the other; which  
though it be true in re-  
spect only of themsel-  
fes, and good so to doe,  
preferring the one be-  
fore the other when a  
man hath libertie to ta-  
ke his choise: yet is it  
otherwise when the  
will of God inter poseth  
it self by meanes of any

obligation or cominā-  
dement: for then it is ill  
done, and a man decei-  
ueth himself in prefer-  
ring the spirituall befo-  
re the corporall, obe-  
dience being (as is said)  
better then sacrifice. I  
say ( in as much as it  
appertaineth vnto me )  
to exclude the substan-  
ce of the thing be it  
corporall or spirituall  
substance togeather al-  
so with all her Acci-  
dents, as the whitenes,  
blacknes, and all kind  
of colours : sweetnes  
bitternes and all kind  
of tastes : greatnes,

206 Of the Exterior will  
smallnes and all kind of  
proportiōs; and finally,  
all the qualities and ac-  
cidents, as not being  
this will of God, but as  
it appertaineth vnto  
mee (that is) in as much  
as it ought to be in  
my soule, as being  
brought into the same  
by the corporall po-  
wers and fие fences,  
*Nihil est enim in Intelle-*  
*ctu quod non fuerit prius*  
*in Sensu*, Thear is no-  
thing in the vnderstan-  
ding which was not  
first in some of the fие  
Sences; which fие Sē-  
ces bring it into the

three powers of the soule, Intelligēce, Memorie, and Will, which keepe, retaine, and (as it were) digest, wōke, and metamorphose the same into another forme by taking away the vayle therof, putting of the corporall Image; and so bringing it to a pure abstraction doth lodge it in the essence of the soule: Thus (I say) the worke is in our soule, and thus it appertaineth unto vs. Taking therefore the worke in this sorte, it is the verie will of God, and to him

208 Of the Exterior will  
that so doth it spirit and  
life. For, thought theare  
be some darknes by rea-  
sō of the Image or ima-  
ginatiō of the worke in  
my spirit , yet is the sa-  
me turned into light by  
the feruour and light of  
this diuine will , wher-  
by the soule seeth , nor  
tasteth ought els but  
God and his sweet will but  
and pleasure : and mea-  
how much more wil said-  
lingly the worke is do- not  
ne in this order ( to the  
weet ) in not diuiding it n  
the worke and the will the  
but esteeming the veri the  
worke to be the  
veri  
mo  
sou  
per  
the  
cor  
ned  
tua  
A  
I sa

veni

verie will, so much the more cleerly doth the soule see this will, and perfectly enjoy God; the worke that seemed corporall being so turned wholie into spirituall.

And note, that when I say one must not looke on the will of God but on the worke, my meaning is ( as I haue said ) that hee ought not to looke or behold the will a parte, as it is not: but as one and the self same thing with the worke, as it is: nor that hee should turne

R

210 Of the Exterior will  
his spirit and affection  
from the worke , but  
contrarie wise fix it still  
in the same, yet alwayes  
as in this will.

Wher is to beno-  
ted , that as some are in  
this extremitie to turne  
their mind from the  
worke, and fix it on the  
*will of God* : so are  
they in farre greater  
number which leaneto  
the contrarie , turning  
their mind from the  
*will of God* to fix it on  
the worke : so that as  
the one ( which be spi-  
rituall ) find not the  
*will of God* because they

seeke it not in his worke: so the others (which are the worldlings, and vndeuout) doe not the worke of God, because they seeke it not in his will; for, as wee doe but lie to God and in vayne seduce our sel- fes, in thinking to loue his will and yet neglect his worke; so doe wee no lesse, when wee thinke to doe his worke and yet neglect his will.

It is therfore euident, that to vnite both the se extremities, and amend these twoe con-

212 Of the Exterior will  
trarie imperfections,  
the will of God ( accor-  
ding to the aboue said  
Maxime ) must be ioy-  
ned with his worke, and  
his worke , with his  
wili, and neuer make  
them twoe , but perfe-  
ctly one and the self sa-  
me thing : acknow-  
ledging that the accō-  
plishing of the worke,  
is his verie will , and  
that his will is the verie  
accomplishing of the  
worke, though the re-  
formatiō of this latter  
imperfection of doing  
the worke without ha-  
ving regard to the will

T  
Per-  
tio-  
fur-  
ou-  
and  
tha-  
red  
to

The first parte. 213

of God, appertaineth to  
the first degree of A-  
ctuall remembrance.

## ନୟନ୍ତରଙ୍ଗରଙ୍ଗ:ନୟ:ନୟନ୍ତରଙ୍ଗରଙ୍ଗ

Of the fourth degree  
of perfect In-  
tention.

CHAP. XI.

THE fourth degree  
of this Throne, or  
perfection of this intention  
is *Certainty*, or *Assurance*, with which it  
ought to be munited  
and fortified, namely,  
that when one hath di-  
rected his intention  
to doe the worke for

214 Of the Exterior will  
the only w<sup>ll</sup> of God, hee  
assure him self that in  
veritie it is the will of  
God.

*Faults  
against  
this de-  
gree.*

By this degree and  
perfection of Assurance  
is excluded all doubts  
and hesitations, which  
because in this poynt  
they often intrude  
themselfs, to the great  
preiudice of the true  
and faythfull practise  
therof, I will endeavour  
the resolute them, by  
declaring and taking  
away the causes whe-  
rof they spring.

*Th.  
first  
cause.*

The first cause then,  
wherof the se doubts

doe spring, is because  
in matters indifferent a  
māk noweth not whe-  
ther hee hath chosen  
that side which plea-  
seth God or not , in  
doing or leauing vndo-  
ne any thing: which ha-  
peneth because forget-  
ting his rule hee know-  
eth not how to discer-  
ne the matter, taking a  
wrōg meanes of discer-  
ning the same (to weet)  
in waygling the exte-  
rior thing, and consid-  
ering whether it be mo-  
re agreeable to God to  
leau or doe it, to doe  
this or to doe that.

**Reme-  
dy.** For remedy therfore  
heer of , hee must kno-  
we that this is not the  
meanes in things indif-  
ferent : but must iudge  
therof by an interior  
discussion , and not by  
the exterior thing, na-  
mely, by a view or exa-  
men of the intention: w-  
hich if it tēd directly to  
the will of God, hee hath  
in veritie chosen that  
which is his will , be-  
cause in such indiffe-  
rent things the worke  
followeth the intentiō  
and not the intention  
the worke.

**Cause.** The second doubt is

in little matters, and proceedeth from the smallnes and little value therof, perswading some that God esteemeth not such things, sayeng ( as it were ) in them selfes: God careth much for this or that; or, hath God need, or maketh hee accompt of these smalle things?

The remedie wherof <sup>Remed-</sup> is, to remeinder that as dy-  
wee must not serue  
God only with a parte  
but with all our forces,  
so must wee not only  
doe some of our actiōs  
but all for him; and

218 *Of the Exterior* will  
therfore the little  
aswell as the great. Al-  
so, that God measureth  
the goodnesse of the  
worke not by the ex-  
terior valew but by the  
inward intention, and  
a little thing in our eyes  
may be great before  
God : For, like as the  
garment of russet em-  
broadred with gold and  
sett with, perles, is ri-  
cher then that of velvet  
without any ornamēt;  
the cloake lined with  
veluet is more costly  
then one of taffata lined  
with scarge; so the least  
worke exterior with

*Simi-  
lie.*

perfect intention , is better then the greatest with an imperfect intention. Finally, the remede of this doubt is, to remēber to what the Apostle exhorteth vs *Coloff.* sayeng, *Omne quodcun- 3.*  
*que facitis in verbo aut in opere , omnia in nomine domini nostri Iesu Christi facite .* All whatsoeuer yow doe or say , doe it in the name of our Lord *Iesus Christ* : for, sayeng that all our workes should be done for God, hee excepteth not the least worke, ye a includeth the least word.

*Aug.**sup.**Psal.*

46.

3.

*Cause.*

And S. *Augustin* to this purpose sayeth, Thow doest prayse God when thow doest thy busynes.

The third kinde of things wherof these doubts and this hesitation commeth, are things pleasāt and sensuall, as eating, drinking, recreations, and the like; because that being so agreeable vnto nature and sensualitie some will thinke (perhaps) that they say not sincerenly, but rather faine, and mocke (as it were) God, in sayeng

they doe them for his  
only will and to please  
him, feeling that it plea-  
seth theyr nature and  
sensualitie: which error  
proceedeth frō the euill  
custome wherunto a  
man hath giuen him-  
self, to doe such things  
only by the motiō, tract  
and impulsiō of pleasu-  
re and sēsualitie, with-  
out intention or regard  
had to the *will of God*:  
for , hauing contra-  
cted such a long custo-  
me to doe them so,  
to satisfie theyr insa-  
tiable and brutish,  
sensualitie , not lifting

322 Of the Exterior will  
vp theyr mind, nor loo-  
king vp to God no  
more then hoggs in the  
trowgh , they think  
such things should be  
no otherwise done, nor  
that in deed a man hath  
the power to rectifie  
the same , and to doe  
them for the will of God.

But to reforme this  
error, and dissipate this  
obscuritie , I refert the  
Reader aswell to the  
reasons aboue sayd  
against the secōd doubt  
as also to the expresse  
words of the Apostle  
sayeng: *Sine manducatis,*  
*sine bibitis, sine quid alind*

I. Cor.  
10.

facitis, omnia in gloriam  
Dei facite, Whether  
yow eate or drinke, or  
doe any thing els, doe  
it all to the glorie of  
God: And S. Augustine  
sayth to the sowlle well  
ordered, Thow doest  
praye God whē thow  
takest they refection,  
when thow doest eate,  
whē thow doest drin-  
ke; thow doest prayse  
him when thow doest  
repose in thy bed, thow  
doest also prayse him  
when thow doest slee-  
pe.

The fourth and last <sup>4 C. m.</sup>  
doubt and hesitation <sub>sc.</sub>

224 Of the Exterior will  
proceeds from naturall  
things which seeme  
abiect , and wherof a  
man hath some shame-  
fastnesse.

For remedie against  
which hesitation and  
error , serue very fitly  
as wel all those reasons  
against the second and  
third doubts , as also  
these words of S. Paul  
which seemeth to tou-

**I. Cor.**  
**12.**  
*Quæ pū-  
tamus ignobiliora mēbra  
corporis esse , his honorem  
abundantiorem circunda-  
mus: & quæ in honesta sunt  
noſtra , abundantiorē  
honestatē habēt: that is to  
say*

say, Those partes w-  
hich wee think to be  
the baser and most dis-  
honest members of the  
bodie , wee couer  
and adorne with grea-  
ter care and diligence;  
and those that are our  
most vnhonest partes  
are more sumptuously  
decked : wherfore no  
mā in suche case ought  
to loose the presen-  
ce of God , knowing  
that the Sonne beating  
on the dunghill, is no  
more obscured then  
when it shineth on the  
greene meddowe or  
fayre feild.

226 Of the Exterior will

Of the fift degree of per-

fect Intention.

## CHAP. XII.

**T**HE fift degree of this Throne or perfection of this Intention is *Clearly* ( that is ) *the 5. degree.* that it be accompaigned with a liuely fayth, namely that according as one knoweth that the worke so done is the *will of Gnd* , so with a liuely fayth , and a clear sight casting his eyes theron, and firme-ly fixing them in

the same, hee steadfast-  
ly behold it as the same  
very *will of God*, which  
in deed in it self is. no  
other but God himself.

Hee must (I say) in spi-  
rit behold the worke,  
not as that worke,  
but as this will ; loo-  
king not on the thing  
exterior , but on the  
diuine pleasure inte-  
rior , not as any thing  
created but as the *will*  
*of God* and God himself  
i ha vn created: for though  
d atherin thear be some-  
g his thing created , yet  
rme- that is nothing in  
in respect of him that

2,8 Of the Exterior will  
is the ar vn created, and  
though the ar be both  
the one and the other,  
yet wee must not see  
both, but turne from  
the one, and cōtempla-  
te the other ; because  
that as it is created and  
a humaine worke , it  
bringeth no light, but  
as it is vncreated and  
the will of God, so ought  
wee not to fix our spi-  
rit on it as it is a hu-  
maine worke , but as  
it is the will of God; be-  
cause our spirit can ne-  
uer see the beautie,  
light, and perfection of  
the one , whiles it is

cloathed with the obscure Image of the other ; for though hee see by this light of the *will of God* , that hee must doe the worke exteriour or interiour which it requireth, yet must hee not fix his spirit in the worke but in this will ; for as none can see the light of this will which will not doe the worke, so none can see the same light which will only see the worke; but as the soule is well inspired to doe the worke by motion of that will , so is shee

230 *Of the Exterior will*  
well illuminated when  
fixed in this will , shee  
feeth not the worke  
as a worke , but as the  
*wil of God.*

*Obie-  
ction.  
An-  
swer.*

Heer yow will say,  
if shee deholt not the  
worke , how can shee  
doe it well ? I answer,  
that I say not simplie  
that shee should not  
behold the worke; but,  
that shee should not  
behold it as the worke  
but as the *will of God:*  
for as it is his will that  
shee doe the worke , so  
is it that shee doe it not  
as the worke, but as his  
will ; and therfore in

the worke must only  
ooke vpon his will.

But shee cānot choo-  
se ( say yow ) but be-  
hold the worke in  
doing it , though shee  
doe what shee can to  
the contrarie. I answer, *An-*  
that though shee can-  
not choose but see the  
worke , yet can shee  
choose whether shee  
will see it as the work  
or as the *will of God*: na-  
mely , by this degree of  
liuely fayth : And if  
shee doe what shee can  
not to see the worke  
as the worke , but to  
fix herselfe only in the

*Obie-  
ction.*

*An-  
swer.*

232 Of the Exterior will  
will of God, all the rest  
of the worke which by  
imagination or other-  
wise remaineth in the  
mind is the will of God  
whoe so will haue is  
and therfore as his will  
shee must accept of it  
and as such behold it  
and so doing shee seeth  
nothing but the will of  
God. But of this hat  
bein spoaken in the  
third degree.

By this degree which  
wee call Cleerly opera-  
ting with liuely Fayt  
is excluded all dull-  
nesse or ( as it were )  
sleepinesse or hownesse.

of Fayth, which ordinarily heerin hindreth vs of much spirituall profit, and depriueth vs of great light and kno- wledge of God: by w- hich dullnesse of Fayth I meane not a totall vn- belieiuing, as though one belieued not that the worke so done with such direction of intention were the *will of God*, but I meane a certaine drowfines, slacknes and negligencie of spirit in producing an interior act of the fayth which hee hath, wherby actually to be-

234 Of the Exterior will  
hold and contemplat  
the same as the very  
*will of God*, and not as  
any humaine operation  
and worke of his owne  
so that not practising  
the fayth which hee  
hath, nor extending the  
same any farther then  
to humaine operation,  
nor lifting vp his mind  
with full assurance to  
his diuine will, it hap-  
peneth that neither his  
Intelligence is illumi-  
nated by this clear light  
nor his will inflamed  
by this burning loue,  
nor his soule allured by  
this perfect beauty, nor

enlarged by this gret-  
nes, nor eleuated by this  
highnes, nor innobled  
by this maiesty , nor  
( finally ) viuified by  
this qwickning spirit  
of God : but for want  
of practising that w-  
hich he kneweth and  
extending actually his  
fayth to that which  
hee beleiuth, liueth in  
the penurie , pouerty,  
and obscuritie of his  
soule: so being like to  
him that hath a sword  
at his fide, but for want  
of drawing it forth let-  
teth him self be killed:  
or to him whoe hath

236 Of the Exterior will  
a soueraigne medecine  
in his shop, but for want  
of applyeng the same  
dyeth of disease: or finally,  
whoe hath provision sufficient in his  
howse, and wyne  
enough in his celler,  
but for want of dress-  
ing the one starueth  
for hunger; and of dra-  
wing the other dyeth  
for thirst. But contrarie-  
wise by this degré  
of viuacitie or liuelines  
of fayth, by this actuall  
seing, and fixed con-  
templation and behol-  
ding of this *will of God*,  
all such miserie goeth

will  
cine  
wat  
same  
or si-  
pro-  
n his  
yne  
ller,  
res-  
ueth  
dra-  
yeth  
ntra-  
egre-  
ines  
tuall  
con-  
hol-  
God,  
oeth

*The first parte. 2:7*  
away, all such darknes  
flyeth away, all such  
obscuritie vanisheth  
out of sight, and the  
soule remaineth vnted  
to his will and conioy-  
ned with God, illumi-  
nated viuified, and ele-  
uated in an vnspeaka-  
ble manner.

¶¶¶¶¶

*The sixth degree of per-  
fect Intention.*

### CHAP. XIII.

**T**H E sixth degree of <sup>Speedi-</sup>  
this Throne is <sup>by, the</sup> <sup>Speedi-</sup>  
<sup>edily</sup> ( that is, that this <sup>first de-</sup>gree.

222 *Of the Exterior will*  
intentiō adorned with  
the foresaid fīue perfe-  
tions be quikly dire-  
cted, not at the end of  
the worke, nor in the  
midst, but before

*Faultes* wee take the same in  
*against* hand. By which degree  
*this de-* is excluded all flownes  
*gree.* and slacknes of rectify-  
eng our intētion when  
wē begin to doe or  
suffer any thing: w-  
herby vntill our inten-  
tion be rectified wē are  
depriued some tymes  
of the profit and me-  
rit of the worke, as  
(1) doing the same  
some tymes with some

with  
lesse intention then  
for the only will of God  
and some tymes ( 2 )  
with no good intentiō  
the at all, yea and somety-  
foretmes wee demerit and  
e in offend by the same, as  
gree ( 3 ) doing or suffering  
nes with an euill inten-  
fy-  
tion , and to an euill  
men end and purpose ; and  
or all for want of this  
w-  
diligence and speedi-  
enes in directing our  
are intention at the be-  
nes begining , as this de-  
ree requireth.

as Yet if ſ ſ wee offend  
ne againſt this degree,  
ne wee must repaire the  
ault as well as wee can,

240 Of the Exterior will  
in directing our intention  
affoone as wee are  
member our selfes.

*A man* Moreouer, it is to be noted  
fayling noted, that a man may offend  
in the fayle or offend against degrees  
former degrees some of these degrees being  
which be last in order and  
neds and yet not against the  
fayle in others which are prece-  
the lat- dent, as a man may be  
ter, but not  
con- destitute of the greater  
trarie- perfection, yet not  
wise. the lesser: but a man  
cannot fayle in any one of  
the first degrees in  
order, without fayling  
in all the rest which fol-  
lowe, because one can  
not lacke the lesser per-  
fection.

intenſion without wan-  
veſting the greater.

es. And therfore our in-  
ſtobation by ſlownes may  
in me offend againſt this ſixt  
gaine degree of Speedines,  
degree being directed late,  
order and towards the end of  
gaine the work to the *wil of*  
preceſt *God*, and yet may be  
may be furnished with the o-  
reare other five.

not o It may alſo with this  
a ma ſixt fayle in the firſt de-  
gree of cleernes by a ſle-  
epines of fayth, not be-  
holding the worke as  
the verie *will of God*, ad  
yet may be fortified  
with the other four.

T

As it may also with the sixt and fift degree fayle in the fourth of Assurāce by hesitation, not firmly beleiuing that the worke done with the intention heer taught is the verie will of God, and yet may be furnished with the other three, and so of the rest.

But contrariewise our intention can not fayle in any of the degrees which are first in order, without fayling in all which followe: for it can not offend against the fift without

offending against the  
sixt ; nor against the  
fourth without offend-  
ing against the fift and  
sixt ; and so forth vnto  
the first degree , which  
if it fayle , all the rest  
doe likewise fayle : so as  
yow may see , thear is  
more danger and losse  
to fayle in the first then  
in the last.

Now, if a man be fal-  
len into any one of the-  
se defaults in the be-  
ginning of the worke,  
hee must not perseuer  
and cast all away , but  
rather remember the  
common sayeng, Better

T 2

244 Of the Exterior will  
late then neuer ; and so  
at least in prosecuting  
or finishing the worke,  
hee must rectifie his  
crooked intention by  
these degrees , and by  
the straight line of  
Gods will loue , cut-  
ting of euerie imperfe-  
ction by the particular  
degree against which it  
millitateth.

*Dewoc. cupatio during shewor ke.* And heerin a man  
ought to employ all his  
spirit and diligence, all  
his care and vigilance  
during the worke, exa-  
mining and purifieng  
his intention by these  
degrees , and to take

heed if all be therin cō-  
prehended, or whether  
for want of any of  
them it be contamina-  
ted, with any spot of  
self loue obscuring her  
beautie, or vayled with  
any clowd of proper  
will couering her ra-  
dious splendour; which  
*examen* and *rectificatiō*  
of intention is so good,  
so excellent, and so  
profitable an occupa-  
tion of the mind, that  
I wish and desire all  
that practise this exer-  
cise to employ them sel-  
fes wholly therin : as  
being of all others the

246 *Of the Exterior* will  
most direct, short, and  
readiest way to all per-  
fection, leading vs ( as  
it were ) by the hand  
to the knowledge of  
our selfes, and dis-  
playeng all our hidden  
self loue, bewrayeng  
all our secret passions,  
layeng open all our in-  
closed affections, and  
poynting out as with  
her finger all our un-  
known imperfections.  
**A**nd for want of this  
continuall occupation  
of our selfes in our inter-  
ior, for lacke of this  
due examination of our  
intention, and vigilant

watch ouer our heart, it harboureth many passions judging them to be inspirations, yeildeth to many affectiōs thinking them to be holie actions , is filled with self loue esteeming it the loue of God and ( finally ) doth the will of the old man, yet beleiuing it is the disire of the new. In which <sup>Nōt.</sup> examination of our intētion I admonish this, that no man trust himself, and beleiue his first sight or inspection into the same , nor think that all goeth well if at

248 Of the Exterior will  
the first hee see nothing  
amisse, because this com-  
meth for the most part,  
not for want of fault  
but of light, nor for  
lacke of abundance of  
self loue or proper will  
to be discouered, but  
for want of knowledge  
and a sharpe sight  
wherby to discerne it;  
which sight and light  
hee shall (doubtless) ha-  
ue, whoe still will re-  
maine in his interior:  
for, as hee that cometh  
*Similie* from abroad out of the  
Sunne into some ob-  
scure place or châber,  
seeth, nothing at the

first, but if hee remaine  
theare a while hee seeth  
whatsoeuer is therin;  
so the mind that com-  
meth from abroad, and  
from exterior affayres  
into the interior or in-  
ward closet of the soule  
seeth nothing therin,  
but stayeng theare a w-  
hile, discouereth what-  
soeuer lyeth hidden im-  
perfect: Loe then the six  
degrees of this mysticall  
Throne.

Katholicka Catholica: quod: tu

*How to continue this purity of Intention.*

## CHAP. XIV.

**H**Auing ascended by order all the degrees of the Throne, we must now consider her topp and seate of stable Perseuerance, wherin this great *Salomon* fitteth ad reposeth; and hauing seene how the mind is fixed in the only *will of God*, vee must know

how it may preseruer  
therin; which to effect <sup>Twoe</sup>  
theare <sup>meanes</sup> be twoe wayes  
and meanes, the first <sup>is to con-</sup>  
herof is for Beginners <sup>the p-</sup>  
the other for those w- <sup>rified</sup>  
lich haue made some <sup>Inten-</sup>  
good progresse, though <sup>nion.</sup>  
(if diligent endeavour  
supplie the want in Be-  
ginners) both they and  
the others may vse both  
meanes, as their deuo-  
tion shall serue them.

The first is practised  
by diuers internall acts <sup>Mea-</sup>  
of the mind, as first by <sup>nes.</sup>  
an act of soliall fea-  
re or profowd reue-  
rence of God seing

252 Of the Exterior will  
himself so neer vnto  
him, so illuminated by  
his presence, so enuironed  
with his splēdour,  
and (as it were) on euer  
rie side cōpassed aboue  
with the bright beames  
and illustration of his  
diuinitie.

Some tymes by an  
abyssall Humilitie and  
abasing of him self,  
seing his miserie hono-  
red with the actuall as-  
sistāce, and his indigni-  
tie accōpanied with the  
true presence of God  
and so rightly criēg out  
with S. Peter sayeng  
Ecc. 3. *Exi à me quia homo pecca-*

or sum (Domine) Depart  
from mee ( o Lord )  
because I ame a sinfull  
man.

Againe , by a great  
admiration, seeing God  
to cooperate so fami-  
liarie with him in that  
which hee doth.

Likewise, by an ex-  
treame Ioy and exulta-  
tion of heart, seeing him  
self made the liuely in-  
strument and temple of  
God.

In like maner , by a  
sweet and amorous in-  
clination towards the  
celestiall Bridegrome,  
tasting his great cle-

254 Of the Exterior will  
mencie and goodnes.

Farther, by an inward  
Jubilation and heartie  
joy in the soule, percei-  
uing her self to be deli-  
uered from the seruitu-  
de of her self , and set  
free from the bondage  
of proper will.

Moreouer, by a total  
resignation and deliu-  
ering vp of the soule into  
the hands of her spou-  
se to enjoy him more  
fully.

Againe , by acts of  
perpetuall Abnegation  
of him self , as hauing  
fownd by experience  
the perfect cosolation,

and happie fruit which  
immediatly springeth,  
and infallibly cometh  
therof.

Also, by a true An-  
nihilation of him self,  
proceeding from the  
propinquitie and neer-  
nes of the Allmighty  
and infinit essence of  
God.

In like sort, by holie  
and heauenly desires,  
wishes , and suspires,  
to be allwayes conuer-  
sant in heauen ; seing  
now the chaines of his  
proper will to be bro-  
ken which tied him so  
before vnto the earth.

256 Of the Exterior will

Finally, by a most intimate Loue of God, feeling the ardour and sweet burning flame of his diuine loue.

And to conclude, by an Attention to the straight vniion already made betwixt God and the soule by vnitie of their wills in the worke, entertaining, nourishing, and chearishing the same vniion by diligently hearing, willingly obeyeng, and joyfully following the tract of the same spirit of God.

2.  
*Mea-  
nes.*

The second and mo-

will  
most are essentiall meanes to  
God, conserue entier the pu-  
r and ure and perfect inten-  
me of tione, is to make an ex-

propriatio of the wor-  
de, by ~~the~~ (that is) that w<sup>l</sup> en a  
o the man bath so rectified  
ready and purifid his inten-  
d and tione according to these  
tie or degrees, hee ought to  
wor put of ( as it were ) the  
, nou worke both exterior  
earis and interior, as not  
on by being his owne, but  
, wil knowing that ( in veri-  
, and tie) after such rectifica-  
ng theciō it is not his will that  
spirit doth the worke, but  
the will of God; nor his  
d mo spirit, but the spirit of

258 Of the Exterior will  
God; and by conseque-  
ce that it is not himself  
but God that doth the  
same, hee being only  
the meer Instrument  
( though free ) nay  
nor that Instrument  
neither as of him self,  
but the same giuen him  
by God: and therfore  
( I say ) hee ought to  
esteeme, and firmly  
behold the verie wor-  
ke so done, as theve-  
rie will, operation,  
and spirit of God, as  
hath bein touched in  
the fourth degré. And  
not only the soule must  
so esteeme and behold

it as the verie will of God  
but also ( all other  
things set apart ) must  
adheare therunto , and  
with all her power re-  
maine recollected the-  
rin; so that being who-  
lie established and im-  
moueable settled in the  
same, keeping forth all  
bruit and noise of the  
world, ad all clowds of  
passions and distracting  
thoughts, shee shalldis-  
couer this light of hea-  
uen in a quiet ad profo-  
wend silēce, and tast this  
verie life , and viuifieng  
spirit of Gods will in  
great abundance.

## Note.

W<sup>e</sup> hear must be no-  
ted that wee say ( hee  
must behold the worke  
as the verie *will of God*,  
and not that hee be-  
hold the said will in  
the worke) and that to  
eschew many errors,  
blindnes, and deceipts,  
which proceed from  
such kind of speach ad  
practise.

The  
firſt  
error.

For first, when wee  
say that wee must be-  
hold God or his will in  
our worke in or our in-  
tētion; it is so cōceiued  
and vnderstood, as if  
one should behold the  
same will as contayned

and inclosed in the  
worke, as in some ves-  
sel, place, space, or cir-  
uit corporall, imagina-  
tie, or intellecuell; hee,  
or his will hauing nei-  
ther place nor situatiō,  
as contayned therin.

Secondly, in so sa-  
yeng, diuers doe ende-  
our to see or consider  
the will and the worke  
both togeather, and  
not the *will of God* only  
and alone; and so (in-  
deed) the soule can not  
know nor tast the li-  
uely *will of God*; for  
it being spirit and li-  
fe, it is impossible

262 Of the Exterior will  
that shee should be ca-  
pable therof in any  
perfection, whiles shee  
is filled and possessed  
with the worke be-  
cause exterior or interior, but  
when shee taketh the  
verie worke for the ve-  
rie will.

3. Thirdly, by such an  
imagination of seeing  
the *will of God* in the  
worke or in the inten-  
tiō, is hindred the vniō  
with the same will, as  
making the will one  
thing, and the intētion  
another.

4. Finally, when so wee  
consider or contem-

plate God or his will  
in our work or inten-  
tion, the same worke  
or intention is the prin-  
cipall obiect of our cō-  
emplation or spirituall  
sight, wheras (indeed)  
it should be the only  
*will of God.*

For these causes  
therfore I say not that  
wee must behold the  
*will of God* in our wor-  
ke or intention, but I  
say wee must behold  
the woke or intention  
as the verie *will of God*,  
which is God himself,  
whoe by his presence  
doth anihillate in this

264 Of the Exterior will  
respect both the worke  
and intention or will of  
man ; not that indeed  
they are nothing ( ha-  
ving alwayes their es-  
sence ) but that they a-  
re so little that in com-  
parison and the presen-  
ce of God they are no-  
thing: and though they  
be something, yet must  
they not heer be seene  
as such , but as no-  
thing , because though  
in it self the worke be  
something , yet considered  
in the will of God ,  
it is nothing , but euen  
the same will of God  
into which it is trans-

formed, and so of  
death and darknes is  
made life and bright-  
nes and that which in  
it self was corporall, in  
*the will of God* is made  
spirituall.

Wherfore, so ta-  
king the worke whe-  
ther exterior or inter-  
ior, not as his owne,  
but as the verie pure  
*will of God* without  
any hesitation, exclu-  
ding all other thoughts  
and distractions, let the  
soule fix her self in the  
same with all her forces  
with al simplicitie, con-  
stancie, veritie, and

266 Of the Exterier will  
viuacitie of fayth ; let  
her adheare therunto,  
inclose , plunge , and  
transforme her selfe  
therinto , being her  
light , life , peace , and  
joy , her center and re-  
pose ; as being her rule  
and perfectiō , her trea-  
sure and richeisse her  
beginning and end ; and  
so shall shee accōplish  
the continuation of  
these six degrees of per-  
fect Intention , and by  
stabilitie of perseuerā-  
ce shall establish in her  
self this seat , and shall  
make great king Salo-  
mon her celestiall spou-

The first parte 267  
se sweetly repose the-  
rin.

¶¶¶¶¶¶:¶¶¶¶¶¶:¶¶¶¶¶¶  
*How the celestiall Bride-  
grome and His spouse  
in their Dialogue in the  
Canticles make men-  
tion of this seat or spi-  
rituall Throne with  
her six degrees.*

## CHAP. XV.

**O**F this Throne  
with her six my-  
sticall degrees is made  
mention in the Canticles  
of *Salomon.*

I. For, of the first of  
Ac-  
tually. Remembrance is spoken,  
Cant. 8 when the celestiall Bri-  
degroome sayth to his  
spouse, *Pone me vt signa-  
culum super cor tuum vt  
signaculum super brachium  
tuum*, Put mee as a signet  
vpon thy heart, and as  
a signet vpon thine ar-  
me: for, a signet maketh  
impression, and impres-  
sion signifies Remem-  
brance against Obliuio  
by the heart is meāt the  
intētion or affectiō; by  
the arme the action; the  
heart and the arme to-  
geather doth signifie  
the actuall intention.

When then the bride-groome sayth to his spouse that shee imprint him as a signet, hee will haue her to be mindfull of him: when hee sayth to her that shee print him in her heart, hee desires that shee remember him in her affection or intention: and when hee wisheth her to imprint him also on her Arme, hee will haue her in her intention to haue an actuall Remembrance of him; which actuall Remembrance is this first

270 Of the Exterior will  
degree called *Actually*.

2. *Only*.

*Cant. I*

¶ 3.

The second degree  
which is *Only*, is  
toucht when the Bride-  
groome speaking to his  
spouse sayth vnto her,  
*Oculi tui columbarum*,  
Thine eyes are like vnto  
the eyes of doues; for  
by the doue is signified  
the soule; by the eyes of  
the one, the sight of  
the other; and by the  
simplicitie of that, the  
simple sight of this.  
Now, the sight of the  
soule is her intention  
which is simple when it  
is not double; and it  
is not double when it

hath not twoe obiects,  
the Creator and the  
Creature but one alone  
(to weet) the Creator,  
for then the intention  
is simple when it hath  
for her sole and simple  
obiect God only.

The same is signi-  
fied when hee sayth,  
*Vulnerasti cor meum (so-  
ror mea sponsa) vulnera-  
sti cor meum in uno oculo-  
rū tuoru, Thow haft wo-  
wnded my heart ( my  
sister, my spouse) thow  
haft wouwnded my  
heart by one of thine e-  
yes for, the soule hauing  
twoe eyes or sights, the*

*Cant.4*

272 Of the Exterior will  
one seeing the Creature,  
the other the Crea-  
tor, shee seemeth ex-  
ceeding fayr in the  
presence of God, when  
hauing put out that  
shee feeth only with  
this; for then shee  
wndeth his heart with  
her loue. Of this only  
intention and simple

**Matt**  
6. eyght our Sauicu-  
speaketh, when he  
sayth, *Si oculus tuus sim-  
plex fuerit, totum corpus  
tuum lucidum erit, If thi-  
ne eye be simple, all thy  
body shall be lighte*  
**Cant.** *Of the third degree  
which is ( willingly ) is  
made*

3.  
willin-  
gly

**Cant.**

5.

made mention when  
the spouse sayth, *Pessu-*  
*rum ostii mei aperui dile-*  
*to meo*, I vnbolted  
my doore to my welbe-  
loued; for, which is this  
bolt which barreth our  
doore against our  
Saviour but our pro-  
only p<sup>r</sup> will? and how is it  
taken a way but by the  
enunciatio therof for  
the will of G<sup>d</sup>? and w-  
hen is it takē away wil-  
lingly, if not when the  
soule doth it herself?  
When then the spou-  
se sayth that herself vnb-  
olted her doore to her  
welbeloued, her mea-

274 Of the Exterior will

ning is, that renouncing  
herself shee did willingly  
the will of God, and  
not by constraint. The  
same are wee giuen to  
understand when shee

*Cant. 4. sayth, Vadam ad montem  
Myrræ, I will goe to  
the mountaine of myrræ : for, by bitter myrræ  
is represented vnto vs the bitternes of Ab-  
negation, to doe the  
will of God : by the  
Mountaine, the subli-  
mitie of this Abnegatio-  
eleuating a man aboue  
himself in God, as is  
said, *Sedebit solitarius* &  
*facebit. quia levavit se si-**

præse, Hee shall remaine solitarie and be silēt, because hee hath lifted himself aboue himself. By that which is said that she wēt, is signified that it was freely and of her owne good will, without any constraint repugnance, or sadnes, so willingly renouncing herself for the will *psal.* of God as hee whoe said *55.*

*Voluntariè sacrificabo ti-  
bi,* I will offer sacrifice vnto the willingly.

The fourth degree <sup>4.</sup> which is (Assuredly) is *Assu-  
realy.* touched by the spouse

Cant. when shee sayth , Ego  
7. dilecto meo, & ad me con-  
uersio illius , I belong to  
my welbeloued , and and  
hee turneth himself to the  
wards mee : for , by the  
first part of this sentence for  
shee comprehendeth <sup>sa</sup> all the degrees before  
rehearsed , and by the bri-  
other shee toucheth I am  
this degree of Assuran- call  
ce: for in sayeng ( I ap- vnt  
pertaine to my welbe- sol  
loued ) it is as much as for  
if shee said, I haue puri- act  
fied my soule and intē his  
tion, eleuating and ad- my  
dressing it vnto him ac- lav  
iually v. ithout obliuio me

only , without any  
otlier end , and willin-  
gly , without sadnes,  
and so I ame wholly his  
he entirely possessteth  
mee, hee hath takē mee *Apoc.*  
for his owne, *Sicut sponsa* 11.

*sā ornatam viro suo*, As a  
spouse adorned for her  
bridegroome : and as  
I ame his , so recipro-  
cally his conuersion is  
vnto mee: as I ame his,  
so likewise is hee mine:  
for the same internall  
acts which make mee  
his , make him also  
myne : as the bond or  
lawe of loue doth giue  
mee vnto him , so doth

278 Of the Exterior will  
it giue him vnto mee:  
and as by the other de-  
grees hee hath assuran-  
ce of mee, so by this w-  
hich necessarily fol-  
loweth them, haue I as-  
surance of him. Behold  
then wherfore I say,  
that Assuredly I belong  
to my welbeloued, and tho-  
to mee: which I know, No  
not only assuredly wi- say  
thout hesitation, but liue  
also see cleerly without an  
sleepines of fayth, w- hea-  
herby I knowe him and I  
see him, which is.

The fift degree to fire  
s. **Cleerly** which I did so ardently mi-

aspire, which I so long Cant. 1  
tyme desired, and often  
demaunded of my spou-  
se sayeng, *Indica mibi*  
*quem diligit anima mea,*  
*ubi pascas, ubi cubas in*  
*meridie, O thou whom*  
say, my soule doth loue, de-  
ongelare vnto mee whear  
and thou doest feed, whear  
in thou doest repose at  
Nooneday ( that is to  
wi- say ) in the ardour and  
briuyely flames of loue  
hour and meridian light, w-  
wheare by vniyon with him  
and I may be inflamed and  
burned with his diuine  
fire, lightned and illu-  
minated with his celef-

280 Of the Exterior will  
tiall splendour. I say  
(whear doth hee repo-  
se) for the great quiet-  
nes which hee hath  
in my soule, when hee  
is thear by my absence,  
and maketh his aboad  
thear by my abnegatio,  
for it is then that hee  
reposeth thear as in his

*Cant.* bed of which is said.  
3. *En lectulum Salomonis*  
*sexaginta fortes ambinnt,*  
Behold , threescore  
strong men which cō-  
passe about *Salomons*  
bed : this bed being  
no other then my  
*Psal.* heart : for , hee is *Dew*  
72. *cordis mei* the God of my

heart, and Deus in me- *Psal.*  
*dio eius non commouebi-* <sup>45.</sup>

*mr*, God shall not be  
moued from the midst  
therof: ad, to make mee  
attaine to this happy  
estate, and to the  
haight of these degreces,

*En dilectus meus loquitur* *Cant.*  
*mibi*, Behold, my wel-

beloued speaketh to  
mee, and maketh mee  
haften, inuiting mee  
often, and incessantly  
distilling thes sweet  
words in the eare of  
my soule.

6.

*Surge, propera ( amica* *Spee-*  
*mea, formosa mea )* *Cant.* *dily.*  
*veni. Arise, haften ( my* *2.*

282 *Of the Exterior will*  
deare , my beautifull ,  
and come. In which  
gratiouse inuitation hee  
calleth mee sweetly to  
his familiarities , and  
will haue mee come vnto  
him : and to that  
end , first hee wisheth  
mee to arise ( to weet )  
frō the base and abiect  
condition of my cor-  
rupt nature bythese de-  
grees afore sayd : after-  
wards, that I doe it spee-  
dily , because they goe  
not to him , which goe

*Amb. with drownes or flo-*  
*hom. in wnes, for Nescit molimi-*  
*liss. na tarda sancti spiritus*  
*gratia , The holy ghost*

loues not the slacke  
operatio. And therfore  
the mother of God ha-  
uing conceiued him,  
representing the soule  
which by inspiration  
doth the same, *Ab initio* *inc. 1.*  
*montana* , went vnto  
the mountaine , which  
is Iefus Christ , in per-  
fection, *Cum festinatione*,  
speedily , which is the  
ixxt and last degree.

And that wee may *The*  
not think that shee *seat of*  
hath forgotten the *continu-*  
*seat of this thron-* *nut-*  
*ne* , which is the *tion.*  
continuation of all  
these degrees , whear

284 Of the Exterior will  
shee maketh her spouse  
repose after hauing fo-  
wend him so happily,  
behold what shee sa-  
yth, *Tenuieum, nec di-  
mittam donec introducam  
in domum matris mea, in  
cubiculum genitricis mea.*

*Cant. 3* I haue caught him, and  
will not let him goe,  
vntill I bring him into  
my mothers house, and  
into her chamber wh-  
ich brought mee forth  
I haue caught him, ( to  
weet, by the six inter-  
nall acts and degrees  
aforesaid ) and will  
not let him goe ( by  
my negligence and

coldnes ) but will kee-  
pe him with great vigi-  
lance, and will cherish  
him by intimate affe-  
ction and ardent loue,  
vntill I bring him into  
my mothers house (the  
churche , by vertuous  
life, good example, or  
preaching ) and into  
her chamber which  
brought mee forth (na-  
mely , into my particu-  
lar Order , by a reli-  
gious life and celestiall  
contemplation ) and so  
cherishing him dayly  
in my soule , I will  
make him repose on  
this seat of Conti-

286 Of the Exterior will  
nuation, and I shall  
prepare this Throne,  
with the six degrees for  
my true king Salomon,

lab. 38

*Quem laudant simul astra  
matutina*, Whom the  
morning stars together  
do praise: Loe how this  
holie soule speaketh  
for the instruction,  
consolation, and en-  
couragement of others  
which are not as yet so  
perfect and so farre ad-  
uanced.

Neither ought any  
man to think that wee  
put or constitut too  
many degrees in this  
grees be intention; because tha

*PPhy  
thre  
sixte  
grees be*

euē of it self ( being *beer*  
perfect ) it hath them *put*  
all, and that without *downe*.  
them it can not be per- *Cause.*  
fect: though in lieu of  
their being thear *impli-*  
*cite* or obscurely, wee  
haue declared them *ex-*  
*plicite* and more clearly,  
to the end wee may  
well and perfectly dis-  
cerne of our interiour,  
which is the point of  
greatest importance of  
all, and for want of w-  
hich, verie spirituall  
men often remaine in  
darknes: seing also  
( 2 ) they bring so gre-  
at profit and light, ele-

288 Of the Exterior will  
uating the soule to  
such a high degree as  
2. may appear by what is  
aboue said in this chapter : seing finally ( 3 )  
though wee hauet us  
distinguished them ,  
the better to discerne  
of the said intention , and  
to examin the same  
therby , yet notwithstanding by one only  
feruent and vertuous  
act , they be all effected  
and brought forth to-  
gether : and that with  
the same facilitie and  
no otherwise , then if  
wee had not distingui-  
shed them .

How

REPRODUCTION

How all mortifications  
and vertues and the  
true imitation of Christ's  
life and passion, are per-  
fectly practised by this  
rule and exercise.

## CHAP. XVI.

Concerning the  
mortifications and  
vertues, and likewise  
touching the imitation  
of our Sauiour in his  
life and passion (which  
are so necessarie as wi-  
thout them in vaine a

Y

290 *Of the Exterior will*  
man aspireth to spirituall life) as the breuitie  
of this abridgement doth not permit to tre-  
at of them directly, but gr  
only indirectly; so is it po  
not necessarie , seeing te  
they are cleerly seene, du  
and most perfectly pra-  
ctised in this will of God; do  
which though it be ma-<sup>Go</sup>  
nifest by the secondie  
chapter, declaring how sha  
all perfections are hce-  
rin contained ( euerie eti  
one wherof containeth tie  
all mortifications and Sau-  
vertues ) yet for bet-  
ter satisfaction of a pa-  
men that would follow I

*Demon-  
stratio-  
ns  
by exa-  
ple.*

this rule, it seemeth not  
amisse to shew it by  
examples.

Whosocuer then is  
greiuously and iniustly  
persecuted, ad suppor-  
teth and patiently en-  
dureth the same ac-  
cording to the foresaid  
God; documents of the will of  
ma- God whoe would ha-  
courage it so; such a one  
how shall mortifie the pa-  
thetion of enuie, and pra-  
uerie etise the vertue of pa-  
tience, and imitate our  
an Sauiour, whoe in like  
bet persecution had like  
of a patience.

ollow Likewise, hee that

292 Of the Exterior will  
being mocked ad with  
outragious speches re-  
uled, and keepeth a silen-  
ce for this only will  
and pleasure of God;  
shall mortifie the passio  
of anger, practise the  
virtue of meeknes, and  
imitate our Sauiour,  
whoe when hee was  
blasphemed and moc-  
ked of the Iewes beha-  
ued him self in like  
manner.

3. So also, hee that was-  
heth the feet of some  
poore Pilgrim or of his  
brethren (as the custo-  
me is in religious hou-  
ses ) with this pure

intention; hee shall mortifie the vice of pride, practise the vertue of humilitie, and imitate our Sauiour, washing the feet of his Apostles.

Againe, whoc for the only pleasure of God prayeth for those that doe him open iniurie, and seeke his death; shall mortifie the passion of Reuenge, exercise the vertue of chariti, and imitate our Sauiour, whoc prayed for those that persecuted him and put him to death.

4.

5.

Moreouer, hee that with this only end and motiue of Gods will, answereth not when hee is falsly accused (discretiō alwayes presupposed) shall mortifie self loue, practise the vertue of silence, and followe heerin *Iesus Christ*, whoe answered nothing to the false witnesse brought in against him.

6.

I might bring infinite other like examples to this end, but wee will conclude with this which comprehendeth

all others; namely that  
whensocuer a man ac-  
cording to this Rule,  
doth any thing disa-  
greable to sensualitie  
or affection, and lea-  
ueth any thing pleasant  
or agreeable to the same  
for to doe the *will of*  
*God* hee mortifieth the  
proper will, practiseth  
the vertue of Resigna-  
tion, and imitateth our  
sweet Sauiour whoe  
said, *I come not to doe*  
*myne owne will, but the* *Ioan. 6*  
*will of my father whoe*  
*sent mee.*

Behold then, how it

Y 4

296 Of the Exterior will  
appeareth that when-  
soeuer a man doth pra-  
ctise this exercise or ru-  
le of life, hee perfectly  
practiseth therewithall  
the mortification, ver-  
tue, and imitation of  
the life and passion of  
our Sauiour *Christ*, w-  
hoe in all things  
sought to doe the will  
of his father.

W<sup>ch</sup> hear is to be no-  
ted, that in the said li-  
ingene-  
fe and passion of our  
vall in Sauiour are two  
sh: lif: things ( to weet) the  
of our  
Sau-  
iour  
to imi-  
tate.

suffered them; namely, to doe the will of his father; both which wee ought to imitate as a paterne and example of our life, himself sayeng, *Exemplum dedi vobis*, I haue giuen yow an example: and if it had not bein to haue giuen vs an example, what needed hee to haue suffered so much, seing one only droop of his blodd, yea his only will had bein sufficient to haue redeemed vs. *fayle in* Now, of these twoe *the one,* things some want the *and so-* one, *ad some the other.* *me in* *the o-*  
*ther.*

298 Of the Exterior will

As for those that want  
the first (namely) suffe-  
ring with Christ; I wish  
them to heare the wor-

I.

1. Pet.

2.

des of Sanct Peter sa-  
yeng, *Christus passus est*  
*pro nobis, vobis relinquens*  
*exemplum ut sequamini*  
*vestigia eius*, Christ hath  
suffered for vs, leauing  
to yow an example that  
yow might followe  
his stepps; and of S. Paul.

*Si compatimur, & con-*

*Rom. 8. glorificabimur*, If wee

suffer togeather, wee  
shall also be glorified  
togeather: and likewise

1. Ioan.

2.

of S. Iohn, *Qui dicit*  
*se in ipso manere, de-*

bet sicut ille ambulanit &  
nō se ambulare, Whoe  
sayth that hee remai-  
neth in him, ought to  
walke as hee hath wal-  
ked. As for those  
which fayle in the o-  
ther (to weet) in ha-  
ving that intention of  
the only *will of God*, in  
that they doe or suffer,  
they must knowe that  
they are not so perfect  
imitators of *Iesus Christ*  
as (perhaps) they thin-  
ke, though they doe or  
suffer much, because  
they want one of these  
twoe things of his imi-  
tation(namely) the end

300 *Of the Exterior will*  
and intention, which is  
without comparison  
the cheefest of the  
twoe; and so they follow  
the exterior works  
of his body, but not the  
interior acts of his soule ;  
and conform  
themselves to the exte-  
rior humanitic, but not  
to the interior , nor  
to the diuinitie, partie  
doing or suffering that  
which hee did or suf-  
fered , but not as  
hee did or suffered, en-  
during in some sort  
with the Sōne heer on  
earth , but not for the  
will of the father which

which is in heauen, because  
arisen they haue not this end  
of Gods will, which is  
so excellent that the  
Angells haue no better,  
nor any other end then  
that; and is such that it  
maketh not only our  
prayers and painfull  
works or suffrings a-  
greable to God, but al-  
so our works that be  
pleasant and delightfull  
(as is aboue said) being  
done sincerenly wi-  
thout all fayning for  
this end and intention.

Wherfore when any  
hard thing presenteth  
it self to be done or

302 Of the Exterior will  
suffered, let a man doe  
or suffer the same for  
this diuine will; and so  
hee shall cloath himself  
with the Passion of our  
Saviour, as being the  
same verie will in such  
things difficile; and  
shall perfectly imitate  
him in both the sayd  
poynts of suffering, and  
of the true end of suffe-  
ring.

*A particular meanes for  
Beginners how to en-  
ter into the practise of  
this rule, and how a  
man may keepe him-  
self therin, and greatly  
fructifie and goe for-  
ward in the same.*

## CHAP. XVII.

**B**UT because this  
rule and exercise  
consisteth cheifly in  
interior practise, and  
in the discerning of  
the motions of

304 Of the Exterior will  
our heart, which are wh  
hardly discouered at bly  
the beginning; and be- fes  
cause through slowth <sup>gim</sup>  
and forgetfulnes aswell <sup>the</sup>  
the Beginners as others kn  
let passe much tyme, he  
yca sometymes many and  
howres of the day wi- <sup>sti</sup>  
thout practising the sa- <sup>cis</sup>  
me: Therfore aswell to an  
open the way to Begin- of  
ners and to makethem litt  
au entrance to the pra-  
ctise therof, as also to th  
excitate the slacknes, th  
and help the forgetful-  
nes of others, I will in  
fewe lines lay downe do  
some particular meanes da

whe-

wherin all may profit-  
ably exercise themsel-  
ves, as leading the be-  
ginners (as it were) by  
swell the hand, to the true  
thers knowledge of their *practise*  
yme, heart and interiour,  
many and to the perfect  
y wi-  
tise of the same exer-  
cise, putting both them  
ell to and the others in mind  
egin- of their dutie and fide-  
them litie, inciting and spur-  
e practising them forward to  
also to the faythfull practise  
nes, therof.

Let him therfore that  
will in practiseth this Rule lay  
owne downe a taske euerie  
meanes day, binding him-  
whe-

206 Of the Exterior will  
selftherto, not by the  
band of any kind of  
synne mortall or ve-  
niall; but by a full and  
resolute purpose to  
mortifie, and renounce  
himself for the will of  
God some certaine ty-  
mes, as thrice, fие, or  
ten tynes, according  
to his feruour and de-  
uotion; which abnega-  
tions or mortifications  
shalbe taken or practi-  
sed by any fence, facul-  
tie, or power either of  
body or soule: Of the

*Practi-  
se upon  
the t.  
Senses.*

body, as by the fие sen-  
ces, seeing, hearing,  
smelling, tasting, and

touching ; by doing or suffering that which is contrarie or vnpleasant to the same : as when hee desireth to see any curious thing , behold any beautifull person , looke on any delightfull place , as pleasant gardins , faire castles sumptuous and costly buildings ; or ( finally ) any other thing gratefull to the sight ; yea , and when hee desireth curiously to cast his eyes this way or that way , wherby hee is distracted from thinking of God : in all which

308 Of the Exterior will  
cases hee ought to  
mortifie his fight by re-  
nouncing therin his  
will for the only will of  
God.

In like manner, when  
hee desireth to heare a-  
ny pleasant musick,  
sweet instrument, de-  
lightfull song, curious  
and strange newes and  
reports, and what-  
soeuer is agreeable to  
the eare.

Also, when hee  
would tast some deli-  
cate meats, delicious  
drinke, pleasant fruits  
or what soeuer hee fin-  
deth to be delightfull

the rast, though in it self the thing be not pretious or rare.

The like wee say touching smelling, to which a man ought to denie all perfumes, and other extraordinarie pleasant things.

In all which cases (I say) a man may haue matter and take occasiō, oftē in the day to renounce himself for the will of God, in leaving the pleasure of such things according to the Rules aboue said; offering them vp willingly as a sacrifice

*Psal.*  
54.

310 Of the Exterior will  
to God , sayeng with  
the Prophet , *Voluntarie*  
*sacrificabo tibi* , I will vo-  
luntarily offer vp sacri-  
fice vnto thee.

And the same wee  
say of the things which  
are contrarie to the  
said fences ( namely )  
which be vnpleasant to  
be seene, disagreeable to  
the eare, noysome to  
smell , ynsauorie to  
taast, rude and austere to  
touche. And to this  
purpose our father S. vs  
*Francis* sayd , that hee  
was so dayly conuersat<sup>e</sup>  
with the leapers, exhi-  
biting vnto them offi-  
cione

ces of charitie , that  
both according to rea-  
son and to his exterior  
sacrificences it seemed to him

a pleasant and sweet  
weet thing to be amongst  
which the, whose sight in the  
the beginning hee did ab-

nely) horre. And wee reade s. Eli-  
phant also of diuers Saints of <sup>Elizabeth.</sup>  
bleto both sexes, which did <sup>s. Ca-</sup>  
me to kisse and likke the so- <sup>therine</sup>  
ie to res and vlcers of poor <sup>of Sie-</sup>  
na.

ere to men, though (perhaps)  
this these examples be left  
er s. vs rather to be admired  
t hee then imitated , ex-  
ersat except it be by like par-  
exhiicular diuine inspira-  
offition:but although they

312 *Of the Exterior will*  
doe not serue vs for  
imitation, yet at leaſt  
may they ſuffice for  
condemnation of the  
delicat niceſſe, and  
also of the diſdaine and  
hard heartedneſſe of  
thoſe of thiſtyme, wh-  
oe can not abide to ſee  
them, much leſſe affiſh  
them.

2. As touching the po-  
wers of the ſoule, one  
may likewife take the  
powers of his exercise of mor-  
tification; as of the In-  
telligence, in renoun-  
cing for thiſ will of God

1. some curious diſcourſe  
or ſpeculation, or ſome

mundaine, idle, and  
vaine thoughts wherin  
hee taketh pleasure and  
delight.

Also, of the Memo-  
rie, in expelling all  
thoughts of iniuries,  
contempts, disgraces,  
and mockeries; as also  
of all dishonest words,  
discourses, sports, plea-  
sures, and pastimes, and  
all dishonest acts.

Likewise, by morti-  
fieng the Will in all her  
intemperate passions,  
and disordinate affec-  
tions which (according  
to the Philosopher) are  
eleuen (to weet) loue,

314 Of the Exterior will  
desire, ioy respecting  
good; hatred, detesta-  
tion, and sadnes respec-  
ting euill; which six  
passions appertaine to  
the partie Concupisci-  
ble. Also, hope, dispai-  
re, feare, audacitie, and  
wrath; which five haue  
their residence in the  
Irascible parte. All w-  
hich passions, *Brenius*  
and *S. Thomas* after  
him, doe reduce to fou-  
re (namely) vaine ioy,  
vaine feare, vaine hope,  
and vaine Sadnes in  
these verfes.

*Tu quoquè si vis  
Lumine claro  
Cernere verum;  
Gaudia pelle,  
Pelle timorem,  
Spemquè fugato,  
Nec dolor adsit.*

That is , if thow wil  
clearly see the truth ,  
driue away Joy , put of  
Feare , flie Hope , and  
auoid Greife .

To this mortification  
of the will appertai-  
neth also resistance to  
all temptation of synne  
( to weet ) of the capi-  
tall synnes with all their

216 Of the Exterior w<sup>ll</sup>  
branches. As of pride  
which is the head of all  
the other seuen deadly  
synns ; of vaine glorie  
with all her branches,  
which are boſting, hy-  
pocrisie, contention,  
pertinacie, discord, nue  
inuentiones, and ino-  
bedience : of Enuie  
with her boughs of ha-  
tred, fufurration, de-  
traktion, ioy of the euill  
and sadnes of the good  
of his neighbour ; of  
wrath with her of-  
spring of indignation,  
heart swelling, cla-  
mour, blasphemie,  
contumely, debate, and

fighting; of Sloath with her progenie of malice, rancor, pusillanimie, dispaire, negligence, and distraction; of Couetousnes with her euill race of treason, fraud in trafficke, violence, deceipt in words, periurie, unquietnes, and hardnes of heart; of gluttonie with her children of foolish ioy, scurrilitie, immundicite, babbling, and dullnes of witt: finally, of lechery with her vnclane brood of blyndnes of heart, inconsideration,

318 *Of the Exterior will*  
precipitation, incontinencie, loue of himself,  
hatred of God, affection of this world, and  
horror of the next. Of  
all which kinds of syn-  
nes or temptations of  
them, one may take  
occasion to renounce  
his will; and so vpon  
all these matters re-  
hearsed touching the  
body or the soule, a  
man may haue suffi-  
cient matter to practi-  
se this exercise; of such  
( I say ) and so palpa-  
ble things, as the ve-  
rie Nouice and begin-  
ner can not but find

out, and clerly discerne.

Aswell therfore the Beginners for their instruction and entrance, as the others for their excitation and diligentie, must limit to themselves euerie day a certaine number of mortifications taken of these things aboue said, and especially of those wherin they find them selfes most weake, renoucing themselves therin for the will of God, not forgetting still to view and examin in euery

320 Of the Exterior will  
one, if their pure in-  
tention ( Throne of  
Iuory , whear God  
great *Salomon* sitteth)  
be eleuated and establi-  
shed on the six degrees  
aboue said. And so,  
both the Beginners  
shall easilie be brought  
to the true discerning  
and knowledge of  
their interiour, which  
is a thing of great im-  
portance and alto-  
gether necessarie: and  
the others shalbe con-  
tinually kept profit-  
able in their exerci-  
se : and both the  
one and the other shal  
make

make great aduancement and progresse in  
the same.

th) v. hear notwithstanding is to be noted, that our meaning is so, not by the particular  
nners practise of this chapter, to acquit them  
aughtning of the generall and  
continuall in all other  
which things, as though it  
were sufficient for a  
altogether to practise this rule  
: and only at those tymes,  
concerning in those things w-  
profic-ich hee hath in this  
exerciorder limitted out and  
the ownd himself vnto:  
: shal or, our meaning is,  
make

Aa

122 *Of the Exterior* will  
that hee should continually  
in all things practise the same ( as hath  
bein taught ) as well,  
and as diligently as hee  
can, and that ouer and  
besides that generall  
care, and practise incer-  
taine and vnlimited,  
hee should haue this  
particular carefull pra-  
ctise therof, thus tas-  
ked and limited out  
and that for the cause  
in the beginning of this  
chapter aboue allea-  
ged.

¶¶¶¶¶:¶¶¶:¶¶¶

Of twoe error which may  
happen in this exerci-  
se, with their  
remedies.

## CHAP. XVIII.

WE think it heer  
necessarie to giue  
an aduertisement of  
twoe errors, and con-  
trarie extremities w-  
hich may happen in the  
practise of this Rule.

The first is, of those  
which may be likened  
to *Jacob*, whoe assoone

A a 2

324 Of the Exterior will  
as hee was married unto *Rachel* figuring the  
contemplatiue life, dis-  
pised *Lia* representing  
the actiue life: for, seing  
cleerly and perfectly  
the whole actiue life so  
brielly in this *Compen-  
dium*, they may easily  
comprehend the same,  
and so (perchance) may  
think that that suffi-  
seth without any far-  
ther practise therof.  
Againe, seing themsel-  
fes so eleuated euen at  
the first true and fayth-  
full practise of this Ru-  
le, and transported (as  
it were) into the con-

templatiuē life , they would willingly remai- ne therin , for the swe- etnes they find in such contemplation.

For remedie wheroft <sup>Remedie.</sup> they must vnderstand, that it is not inough to haue the Actiuē life by only speculation , but must also haue it by practise , and that it is not sufficient to know what they ought to doe , and how they ought to practise vertue or extirpate vice( which knowledge by this Rule is easilly had ) but they must also put the

326. Of the Exterior will  
same in practise, by re-  
oting out vice and plan-  
ting vertue, vntill such  
tyme as they haue ac-  
quired some good ha-  
bit therof. For, though  
this Rule and way abo-  
ue all other, giueth a  
merueilous aduantage  
and aduancement both  
in the knowledge and  
practise of the Actiue  
life, yet can it not ma-  
ke a man perfect ther-  
in, vntesse hee ioyne  
thereto faythfull practi-  
se. So that though by  
the light of this exerci-  
se a man knoweth the  
actiue life, and feeth

( as it were ) presently  
a gate open to the con-  
templatiue, for the great  
affinitie and likenes of  
this kind of actiue life  
with that which is con-  
templatiue ; yet must  
hee not at the first en-  
ter so farre therin, as to  
cast of the actiue, as if  
hee had not any more  
need to practise him-  
self therin : but must  
still pursue the mortifi-  
cation of himself and  
his passions, which hee  
shall more sufficiently  
and speedily doe by  
his rule then any o-  
ther , the faythfull

318 Of the Exterior will  
practise wherof effe-  
cteth in twoe or three  
moontaues, that which  
some others doe not in  
so many yeares.

2. The other error and  
**Error.** contrarie extremitie  
which heer may hap-  
pen is, of those whoe  
being too much addi-  
eted to the administra-  
tion of *Maria*, will  
not choose the better  
parte with *Marie*, ha-  
ving so great affe-  
ction to the active li-  
fe, that they would  
not proceed to the con-  
templatiue, and all the  
because they know not

not the excellency the-  
ree of: wher wee mea-  
ch be not only of the ex-  
terior active life, but  
especiallie of the inter-  
ior, confitit in the  
acts of the intelligence  
and of the will. For,  
whoe some seeing themsel-  
fes drawn ( as it were  
strake ) by the hand out  
of the active life, and  
utter from their accusto-  
med acts of discoun-  
tes, meditation, and  
alifications, and ( as  
ould it were ) forced by  
this right Rule to fix  
all the full force of their  
knowledge in this only

330 *Of the Exterior will  
will of God*, and who-  
lie to adhear thereto  
( wherin consisteth  
the pure and essentiall  
contemplation ) they  
know not whear they  
are nor how to beha-  
ue themselves, and so  
turne away and cast  
of such naked and pu-  
re contemplation, este-  
eming that the spiri-  
tuall practise of the  
mind hath neither pro-  
fit, nor yet any veri-  
tie, which is not ac-  
companied with such  
their accustomed acts,  
and discourses of the  
wit.

For remedie then Remedy for the Intelligence.

of this error , and for the casting of these superfluous acts, and first gencce.

for those of the Intelligence, the practiser of this Rule must know that our interiour is not made perfect , nor the true contemplation gotten by such discourses and speculation , which are the acts of the vnderstanding, but by feruour, loue , and affection, which are the acts of the will , because that no speculation of the Intelligence,

332 Of the Exterior will  
can possesse or enjoy  
God, but the loue of the  
will: and therfore S. De-  
nis sayth, *Suppositæ Dei*  
*tenebris cooperiuntur om-*  
*ni lumine, & abscon-*  
*duntur omni cognitioni,*  
*& si aliquis videns Deum*  
*intellexit quod vidit,*  
*non ipsum vidit, sed ali-*  
*quid quod est eius.* The  
hidden darknes of God  
( which hee calleth  
the abundance of light)  
are vñknowne to all  
lights, and kept se-  
cret from all knowled-  
ge: and if any one seing  
God hath vnderstood  
what hee sawe, hee

*S. Diogenes. 3. cap. ad Caium Mon.*

will  
njoy  
f the  
. De-  
om-  
con-  
oni,  
eum  
dit,  
a-  
The  
God  
leth  
all  
se-  
ed-  
ing  
ood  
nee  
lath not seene him, but  
somewhat appertay-  
ning vnto him: for, the  
peculation of the In-  
elligence doth pro-  
portion God allmigh-  
tie, infinite, and incom-  
prehensible to our  
smallle capacitie: but  
contrariewise the will  
by loue proportioneth  
it self in some degree to  
the immensitie, infini-  
tie, and omnipotencie  
of God: so that the ope-  
ration of the Intelli-  
gence maketh God li-  
ke vnto man, causing  
him (as it were) to de-  
cend vnto vs: but the

Joue of the will ma-  
keth man like vnto  
God, eleuating the sou-  
le vnto him. Finally,  
this speculation of the  
Intelligence is a hu-  
maine thing, making vs  
remaine in our selfes;  
but the affection of the  
will is a diuine thing,  
eleuating and drawing  
vs out of our selfes to  
be transformed into  
God. And therfore it is  
cleere that such specu-  
lations and discourses  
of the Intelligence, are  
not perfection nor true  
contemplation, consi-  
sting in a certaine kind

will of vision of God , so  
ma- farr as this mortalitie  
vnto permitteth , wherunto  
sou- the speculation of the  
ally, Intelligence is preiudi-  
f the ciall. And therfore the  
hu- heauenly Bridegrome  
ng vs admonisheth therof  
elfses; the spouse in the Can-  
ing, tile when hee sayth ,

*Auerte oculos tuos a me,* Cane.

6.

Turne away thine eyes  
from mee ( that is ) of  
curious discours and  
speculation of the In-  
telligence , *Quia ipsi me*  
*auolare fecerunt*. Because  
they haue made mee  
fie away ( namely )  
fiō the sight and view

336 Of the Exterior will  
which obscured by  
such discourses can not  
behold mee. The same  
are wee taught mysti-  
callie by the Angell, w-

*Genes.*

32.

hoe made *Jacob* lame of  
one of his leggs : for, by  
the twoe leggs are sig-  
nified the twoe princi-  
pall powers of the sou-  
le, Intelligēce and will,  
wheroft the one must be  
made lame ( to weet )  
the Intelligence , that  
the soule may walke as  
shee ought towards  
God. The verie same al-  
so is signified when the  
Bridegroome sayth vñ-  
to the spouse, *Vulnera*

67

cor meum (soror mea, spou-  
sa) in uno oculorum tuorum, 4.

Thow hast wondred  
my heart (my sister, my  
spouse) in one of thine  
eyes (to weet) by thy  
will enflamed, which  
is but one alone, when  
the other of the Vnder-  
standing is put out.

For, the setwoe powers  
of the soule be like <sup>similie</sup>  
the twoe horses of a  
coach, wherof the one  
is too slowe, the other  
too swift, the Will  
being so dull and slo-  
we for want of loue,  
that it will scarce ghe,  
and the Vnderstanding

Bb

238 Of the Exterior will  
so swift and speedy  
through curiositie that  
it will always runne;  
so that the one hath ne-  
ed of the goad, and the  
other of the bridle.  
Wherfore it must be  
stopped, ad his curious  
course cutt of, when by  
the tract of the holie  
ghost the soule is dra-  
wne, and lifted vp to  
the celstiall contem-  
plation of God; and this  
is that which S. Denis  
writing to Timothy  
sayth, *Derelinque intelle-  
ctuales operationes, &  
omnia sensibilia, & fac-  
est possibile, ignote cōsurgi  
ad eius visionem qui est su-*

per omnem substātiā et cognitionem, Lay a side intellectuall operations and all things sensible, and as much as possible may be, vnyknowne arise how to the vision of him which is aboue all substance and knowledge. Notwithstanding, I say not that at the verie beginning of the contemplatiue life, one ought wholy to cast of all discourses of the Vnderstanding, this belonging to the perfectiō of the supremē eminent life ; but I thought it necessarie

340 Of the Exterior will  
to aduertise this much  
therof, that knowing  
that perfection consist-  
eth not in such medi-  
tations and discourses,  
a man should not who-  
lie relie on them, and  
also vnderstanding that  
the pure and perfect  
cōtemplation is without  
such imaginarie dis-  
courses, he should not  
refuse the doore to en-  
ter therinto when in  
due tyme it shalbe ope-  
ned vnto him, which is,  
when hee hath well  
practised the Active li-  
fe; and that (finally) hee  
shutt not the doore a-

gainst the holic ghost,  
as some doe whoe de-  
termin not to leaue of  
such discourses for any  
betterthing which may  
happen vnto them: And  
thus much touching  
the acts of the wnder-  
standing.

As for the acts of the  
Will, they may also  
haue their excesse and  
extremitie; not that  
loue and feruour can  
be too great, for they  
can neuer be great e-  
nough, but that such  
feruour may be ill go-  
uerned, and by too ma-  
ny acts much hindred,

342 Of the Exterior will  
as when the soule fee-  
ling the draught and at-  
tractiō of the heauenly  
spouse, she behaueth  
her self too actiuely in  
his presence, multipliēg  
acts, ād producing too  
many aspirations, or  
little short prayers, and  
affections of the hearte  
wherby the holie ghost  
can not so well enter  
into the soule, nor so  
fully ād wholly possesse  
her, and by perfect vniō  
with her make his abo-  
de, and take his peacea-  
ble repose in her; so that  
trusting more to the in-  
dustrie of her owne na-

urall acts, then to the supernaturall attractiō of her spouse, shee is neuer drawne out of her self, ad hauing more cōfidēce in her owne operatiō thē in the eleuation of the holie ghost, shee is neuer lifted aboue her self, but remai- neth still at one stay.

For remedy therfore of this incōueniēce, the deuout soule must vn-  
derſtād htat though ge- Reme- die for  
nerally such aspiratiōs, the will  
feruors, ad interior acts be verie good, yet not so good, but that at som tyme, in som par-

344 Of the Exterier will  
ticular point, thear is  
some other exercise  
better thē they. And as  
their true ad propre vse  
is in the actiue life, and  
at such tymes as weebe  
in sterilitie, ad without  
ayde of the wind or ti-  
de of the holie ghost, so  
(speaking generally)  
their infructuous abuse  
is in the contemplatiue  
life, and when the sou-  
le is alreadie inflamed  
with the loue of Ged,  
and actuallie drawn by  
the holie ghost; and as  
in tyme of sterility our  
coldnes is therby infla-  
med, so, vsed in tyme of

feruour, our loue is therby rather quēched; and as being vsed in our action, they lift the soule vpwards to contemplation, so being vsed in contemplation, they drawe her downwards to action, which alwa-yes is meant when they are too excessiue or too frequent.

When therfore the deuoute soule shall be in cōtemplation or find herself inflamed with the loue of her spouse, or drawne with the tract or carryed with the blast of the holic

346 Of the Exterior will

Ghost, letter, &c. contemplatiue soule shall  
find her self inflamed  
and drawn with the loue  
and tract of her  
spouse, let her with all  
sweetnes, obedience,  
and humilitie of spirit  
follow the same, and  
giuing place to the su-  
pernatrall operations  
of God, let her lay aside  
all these her naturall  
operations and acts, ex-  
cepting so farre forth  
as may only serue her  
to follow the said tract;  
and firmly adhear vnto  
her spouse, which  
shee must doe by such

kind of acts as be much more interior and spirituall then the accustomed, so to haue correspondence as much as shē may, with the same operation of God, farre more spirituall then her accustomed; yea, so much more spirituall must they be and so far frō sēce, that the same should make no noyse in her interior, but remaining ( as it were ) in still ad profound silēce, shē should not so much worke as be wrought, nor so much doe by and of her

248 Of the Exterior will  
self, as suffer the sweet  
operation of God, nor  
(finally) so much spea-  
ke to God, as to heare  
what God speaketh in  
her sayēg, *Audiam quia  
loquatur in me Dominus  
Deus*, I will hear what  
my Lord God speaketh  
within mee; and so fol-  
lowing the attraction  
of her spouse, and light  
of the holieghost, shee  
shall be easily so farre  
drawne out of her self,  
and so highly eleuated  
into God, as those  
which haue not preued  
it by experience can not  
conceiue.

*Psal.*  
84.

¶¶¶¶¶:¶¶:¶¶¶¶¶

An Aduertisement tou-  
ching Prayer.

CHAP. XIX.

WE will conclude  
this first part with  
an Aduertisement of the  
meanes how to pray,  
according to the pra-  
ctise of this exercise. A  
man therefore may choo-  
se any of these fower powre  
wayes agreeing to his sorts of  
understanding and ca- prayer.  
pacitie (to weet) Vocall  
prayer, which is the

I.

most vnperfect, as ha-  
uing least spirituall  
light, ad serueth for the  
verie first Beginners  
Secondly, Mentall pra-  
yer which is better, as vnt-  
hauing more light, and best  
serueth for those that onl  
are past thebeginning: and  
Thirdly, Aspirations, pur-  
which are little, short, of  
feruēt prayers, and en-  
flamed suspires or desi-  
res, cōming some tymes  
only frō the heart, some  
tymes from the mouth, nat-  
and is for the most part (pe-  
a more perfect kind, as hol-  
hauing lessē specula-  
tion, and serueth for and

those that haue made  
some good progresse.  
Finally, the Prayer ma-  
de in this only *will of*  
*God* by adhearing only  
, as vnto him, which is the  
and best kind of all, as being  
that only grownded vpon  
ing: and mayntained by the  
ons, pure loue and charitic  
ort, of God, and is fit for  
ien- those whoe haue their  
desi- spirit enflamed, simpli-  
mes- fied, and purged from  
ome all images and imagi-  
uth, nations, or for such as  
part (perhaps) haue not w-  
, as holy attained therunto  
ula- but yet their courage  
for and patience in exspec-

352 Of the Exterior will  
ting the tract of the ho-  
lie ghost doth supplie  
their want. Those ther-  
fore which by their  
Confessors or dire-  
ctors shalbe iudged to  
be such, let them ta-  
ke this last meanes, and  
so they shall find them  
selfes suddainly illumi-  
nated, and eleuated, vnto  
the true and essentiall  
contemplation; neither  
let them lose courage,  
nor thinke it idlenes or  
tyme lost, so to ex-  
spect and remaine in  
the presence of God, and  
at the foote of the Cru-  
cifix; for so the soule

pro-

profiteth more, brīgeth  
forth more profownd  
and spirituall acts, ma-  
keth a greater offering  
of herself, and a sweeter  
holocaust of the whole  
man, and (finally) plea-  
seth God more then  
whē sheeflieth through  
heauen, discoursing of  
diuine and deepe my-  
steries: and whensoe-  
uer after such attēding  
and due disposition,  
God shall come and vi-  
sit her , shee shalbe  
more illuminated at o-  
ne tymie, thē not doing  
so, in a hundred. As for  
the others which are

354 *Of the Exterior will*  
not as yet sufficient to  
practise this way, but  
take some of the others  
according to their ca-  
pacitie, they must not-  
withstanding alwaye  
remember, that they  
vse such meanes accor-  
ding to this Rule ( na-  
mely) in this only will  
*of God* as hath been  
taught (that is to say)  
that in all such vocall  
prayers, meditations,  
and aspiratiōs, they ha-  
ue this will of God so  
fully, soly, and wholy  
for their obiect and  
hearts desire, that they  
feele no will nor affe-

ction to be cōforted, il-  
luminated, or consola-  
ted in that their prayer,  
but only as farre forth  
as shall please God;  
which whoesoeuer  
will doe, shall finde ex-  
cessiue cōfort and ioy,  
because hee findeth the  
*will of God*, which is his  
only cōfort and ioy: ad  
therfore so it cometh  
to passe, that hee which  
seeketh most his owne  
comfort, shall least find  
it, and cōtrariewise hee  
that for the only *will of*  
*God* seeketh it least,  
shall most amply find  
the same:

*Six in-  
terior  
points  
necessa-  
ry for  
prayer.*

Six points therefore or interiour acts are necessarie for them which make their meditatiōs, adspirations, or contē-

pliations according to this practise.

The first is , to protest that they come to pray only for the will of God and to please him , without seeking consolation , illumination , or any satisfactiō: But heer the fearfull and scrupulous soules must not think , that they are tyed heerto vnder paine of any synne either mortall or ve-

niall, because this protestation is in nature of a good purpose, and not of any obligatorie promise.

The second, to reflect on their interiour, and in sounding the depth therof, to examin and discerne without any partiality, whether they haue protested the truth or no; in which *examen* they ought to be verie diligent, and iudges indifferent: and hee which shalbe faythfull in this point in sounding well his interiour, shall open the

2.

Cc 3

3,8 Of the Exterior will  
gate to perfect contem-  
plation.

3. The third, to amend  
and correct what they  
find contrarie to the said  
protestatiō, maistering  
proper loue, which so  
liciteth alwayes to des-  
irable consolation  
or at least spirituall.

4. The fourth, to relie  
continually on this di-  
uine pleasure, as on the  
grownd and principall  
end of their prayer, not  
caring so much to ma-  
ke any curious discou-  
ses and meditation, nor  
to haue feruours and  
devotions, nor (final-

ly ) to make their prayer according to self liking, as to conforme them selfes to this diuine will, and to be vni-  
ited therunto by a totall  
resignation, to chearish  
the same in their heart  
with loue, and to adore  
it with profownd reu-  
rence.

The fift, to discerne  
ad examin some tynes,  
the foresaid protesta-  
tion by a simple reflec-  
tion theron, to see if it  
be not fallen from her  
purity, and in particu-  
lar, if the tyme seeme  
not tedious.

5.

6. The sixt, to rest contented, yea and to rejoyce in heart, with a profound Ioy and tranquilitie at the end of their prayer ( whether it be sterlie or seruent) that they haue obtained what they desired ( to weet ) the accomplishment of the diuine pleasure.

And note, that the soule which is once well entred, and eleuated by this meanes ob Abnegation for the will of God, both in and out of prayer, shall find no great difficultie after-

*Once  
entred  
by ab-  
negatio  
diffi-  
cultie is  
taken  
away.*

wards, but shall at all  
tymes enter in again, as  
hauing vndone the  
knott, fownd the se-  
cret, and diued to the  
depth of this whole  
matter; and as hauing  
by experience fownd  
God the true light, ioy,  
and life, not whear shee  
thought, nor whear or-  
dinarily men seeke him  
(namely) in our selfes,  
or in our owne proper  
will, nor in seeking  
our owne delight, ioy,  
light, and comfort; but  
whear shee thought  
him not to be, and  
whear cōmonly mē ne-

362 Of the Exterior will  
uer seeke him (to weet)  
in renoucing our sel-  
fes, yea and our spiri-  
tuall ioy, consolation,  
and light, postponing  
them all and putting  
them ( as it were ) out  
of mind for the actuall  
remembrāce, and great  
joy which shee hath of  
the *will of God* and to  
doe his pleasure; for the  
cause why wee can not  
so renounce our selves  
absolutely for the *will*  
*of God*, is for no other  
thing but that wee  
thinke wee should so  
leauē and loose both  
that which wee desire,

and our owne content-  
ment; but when once  
by such experience the  
soule hath fownd out  
the contrarie, and that  
by renouncing, yea and  
forgetting her owne  
will and ioy for the di-  
uine will; her will and  
ioy is not annihilated  
nor lost, but is fownd  
in God according to  
his promisse with an  
hundred tymes more;  
and she feeleth now no  
more repugnance, nor  
sadnes to renounce her  
selfe, and offer vp to  
God her deer and only  
sonne *Isaac*, her proper

364 Of the Exterior will  
will and ioy; knowing  
assuredly that though  
hee be bownd, and  
layd vpon the Altar of  
her heart, in the moun-  
taine of prayer, and by  
the sword of Iustice  
readie to be beheaded,  
and in the fire of cha-  
ritie shee be willing to  
consume him, yet shall  
hee not die but liue,  
and according to his  
name, shalbe changed  
into ioy and laughter.  
And of this subiect of  
prayer, a man may see  
the little table or direc-  
tion which wee haue  
made for a method, and

A daylie Examination  
to be made by the pra-  
ctiser of this exercise,  
wherin is contained  
the summe or abridge-  
ment of all this parte,  
in as much as concer-  
neth the practise therof.

First, let him examin  
whether hee hath  
gouerned himself, and  
ordred his actions ac-  
cording to the Rule of  
things commaunded,  
forbidden, and indiffe-  
rent.

Chap. 6 For the first sort, whether hee hath done the things comauanded by any lawe, custome, commandement, or intention of his superior, Magistrat, Master, father, or mother; and the same wee say in like maner of things forbidden.

But as touching the third sort of things (namely) indifferent, being neither commauanded nor forbidden by any such lawe, let him examine himself whether hee hath done, admitted, or received those

will  
sort; which were against  
done proper will and sensua-  
nded litie, and contrariewise  
ome, rejected and forsaken  
or in- those which were agree-  
rior, able to the same, true  
; fa- discretion alwayes pre-  
d the supposed.

like Farther, touching *Chap.*  
rbid. things indifferent, at 7.

well in respect of com-  
g the commandement as of pro-  
(na- proper will and sensualitie  
being as being neither com-  
maunded, nor yet con-  
any trarie, nor agreeable to  
exa- proper will and sensua-  
lities ) let him take heed  
whether hee hath the-  
host in directed his inten-

368 Of the Exterior will  
tion according to this  
Rule, and not done  
them without any in-  
tention.

For the things com-  
maunded which are  
pleasant to sensualitie  
or self loue, as to eate,  
drinke, to visit such  
places or persons as hee  
desireth, and the like  
let him examin himselfe  
whether hee hath pro-  
duced interiour acts of the  
the will against such  
pleasure and content-  
mēt. And the like tou-  
ching the things for God  
bidden which are disa-  
greable to fense, and  
selfe.

will  
this selfewill, whether he  
done hath produced such  
in- acts, and so hath done  
the one, and left vndo-  
om- ne the other for the  
are *will of God*. But if after  
alitie such interior acts, such  
eate, delectation and cōtent-  
such met remaine, thē whe-  
s he ther hee hath still re-  
li- e, mayned firme in the su-  
mselferior part of his soule  
pro- in doing the same for  
ets of the *will of God*, and ta-  
suchken such pleasure for  
tent-paine and as the crosse  
e tou- of Christ and true *will of*  
for *God*, as is taught after  
disa- the midst of the sea-  
, anquenth Chapter.  
selfe-

Chap. 8. Moreouer, let him examin him self touching the six degrees of the mysticall throne of pure intentiō; and first, if hee haue actually eleuated his intention in all these things, or whether hee hath forgotten the same, yet without his contrarie excusse of multiplieng to many acts, to the prejudice of the stomacke or braiue; also without troubling himself with scruples and anxietie of mind, as though hee had committed some great synne when hee

findeth himself to haue  
much failed therin; for,  
this falte will happen  
verie often.

Secondly, whether *chap.*  
hee hath done them 9.  
only for this will, or  
whether it hath bein  
mingled with some o-  
ther end, either bad or  
imperfect.

Thirdlie, whether *chap.*  
it hath bein willingly 10.  
with alacritie of mind,  
or with sadnes and hea-  
unes.

Fourthly, whether *Chap.*  
it hath bein accompa- 11.  
nied with assurance, or  
whether with hesita-

372 Of the Exterior will  
tion, doubting whe-  
ther the things so done  
were the verie will of  
God, because it seemed  
of small valew; or els  
agreeable to fense; or  
(finally) because it see-  
med vile and abie&t.

ch.12. Fiftly, if hee beheld  
this will of God cleerly  
with a liuely fayth wi-  
thout dullnes, or (as it  
were) sleepines or slo-  
wnes offayth.

ch.13. Sixtly, if all these de-  
grees of perfection we-  
re speedily accom�-  
hed (that is) if at the  
beginning of the wor-  
ke hee thus directed his

intention ; or if not, whether hee did it at least before the worke was finished.

Seauenthly, if by sta- Ch 14.  
ble perseuerance of this perfect intention, the soule hath prepared in her self a seat for king *Salomon* her celestiall spouse ; and that by meanes of the twoe wayes layd downe to that effect.

Also, if in doing or Ch.15.  
suffering the foresaid things, hee employed himself in examining his intention, sifting out continually the im-

374 Of the Exterior will  
perfections therof; and  
( finally ) in viewing  
whether it was esta-  
blished on these six de-  
gres and thus much  
touching the generall  
and continuall practise  
of this part.

*Chap.*      Besides the which,  
*16.*      let him examin whe-  
ther hee hath taken in  
hand, and vsed the mea-  
nes taught in the six-  
teenth chapter, wher-  
by to enter the better  
into this practise, ac-  
cording to which mea-  
nes let him see if hee  
hath stinted himself  
every day to a certaine

The first parte. 375

number of mortifica-  
tions, either touching  
the fiue fences of the  
boddie, or the three po-  
wers of the soule ac-  
cording as is thear tau-  
ght, taking those occa-  
sions of this mortifica-  
tion which are thear  
layd downe.

A touching Prayer, Chap.  
let him examin himself<sup>17</sup>  
whether therin hee  
hath taken this only  
will of God for the end  
of his intētion, not see-  
king any proper pleasu-  
re or contentment.

And if any man at Chap.  
the first vnderstād not,<sup>18.</sup>

376 Of the Exterior will  
or in practise doe not  
remember any of the  
points of this examina-  
tion, let him see it more  
at large in the exercise  
it self, which hee shall  
easily find out by the  
chapters heer noted in  
the margin.

**Ch. 15.** Which examination  
whoesoeuer shall day-  
ly vse, so exacting of  
himself continually the  
due and faythfull pra-  
ctise of this exercise,  
shall (no doubt) in ve-  
rie short tyme attaine  
to true perfection.

But it is a thing most  
assured, that by this

examinatiō a man shall  
find himself to haue  
often tymes fayled hee-  
rin , in forgetting this  
will of God , and not di-  
recting his intention in  
his works : yea, some  
shall find that all day  
long they haue verie  
seldome so done , and  
verie little practised  
this exercise , wherof  
(experimented practise  
in others affording fo-  
reknowledge) I admo-  
nish and aduise the  
Reader before hād, that  
when hee findeth it in  
him self, hee think it  
not strange, nor be any

578 *Of the Exterior* will  
whit discouraged the  
rat; but with all consta-  
cie goe forward, aswell  
because that dayly ex-  
ercise will yeild the  
faythfull habit of such  
practise more familiar  
in him, as also because  
that though hee so of-  
ten forget this practise,  
yet shall hee doe much  
more good, and profit  
spiritually by those few  
tymes in which hee shal  
so direct his intention,  
and shalbe more illu-  
minated in the know-  
ledge of God and him-  
self, then by any other  
practised all day long.

by reason of the great  
merit of such a deiform  
intention, and the  
light therof, which like  
vnto a Sonne being in  
our interiour howse,  
leadeth vs vnto the  
light of God, and disco-  
uereth all the fowllnes  
of the passions, and di-  
sorder of our soule.

Heer endeth the first parte  
of the Rule of Perfection.

Lans Deo.

THE RVLE  
OF PERFECTION,  
OF THE INTERIOVR  
(will of God.)

CONTAYNING  
THE CONTEMPLA-  
TIVE LYFE.

The second parte.

WHAT IS THE  
interior will of God, way  
and wherin it diffe-  
reth from the Exte-  
rior.

CHAP. I.

HAVING finished unto  
the first parte of mani-  
this Rule, treating of

the Exteriour will of  
God (namely) what it  
is, how to be knowne,  
and by what meanes to  
be acccomplished: it fol-  
loweth now, that wee  
likewise deliuer the se-  
cond parte, the which  
consisteth of the Inter-  
ior will of God: shew-  
ing what it is, the  
way to knowe it, and  
the meanes how to  
practice it.

This Interiour will Descri-  
ption of God then, is the diui-  
ne pleasure knowne to the in-  
terior will of God.  
shed unto vs by a perfect,  
manifest, and expert in-  
terior knowledge, il-

382 Of the Exterior will  
Illumining the sowlle in  
the Interiour or Con-  
templatiue life (that is)  
when shee seeth and  
cōtemplateth her God,  
and inwardly experi-  
menteth, perceiueth,  
and tasteth the diuine  
will (to weet) the plea-  
sure, and contentment  
God taketh in such o  
such a thing.

And to the end to di  
ue lower into the dept  
of this will, and to di  
couer more essentiall  
how this actuall will  
desire, and contentme  
in our works is foun  
in God, in whom is a  
will

Accident, and to whom  
nothing can happen  
but by the meanes of man,  
God vsing humaine  
will; which will (as touch-  
eth good works ) is  
common to God and  
man, by reason of the  
union of God and man:  
God ( I saye ) in this  
worke vseth humayne  
will, in as much as it is  
nue will and desire,  
and humayne conten-  
tation as an Accident,  
will be a thing newly felt  
tasted; not that God  
himself hath not also  
will and contention

384 Of the Exterior will  
in euery worke ( as  
being the principall au-  
thor therof) but as su-  
che, this will is not nue  
or accidētall, or percei-  
uable of man: but is ma-  
de perceiuable and nue  
to the nue will and co-  
tentatiō humayne, con-  
ioyned and conformed  
to the diuine: by which  
conformitie and con-  
iunction, the diuine ex-  
ternall will and con-  
tentation, communica-  
teth and manifesteth  
it self to the humai-  
ne and temporall wi-  
ll, and contentation: in only  
such sort that ma-

in th

in this Interiour will,  
rellisheth no whit his  
owne humayne will  
and contention but  
Gods only, his owne  
being wholly swallow-  
ed vp, and transfor-  
med into Gods: For, this  
transformation requi-  
reth that all the powres  
and forces of ourfowle  
which be absolutely employed  
in God, and consequē-  
tly, not any of the vpon  
himself; and by another  
consequence ( as so  
transformed ) feeleth  
no will of his owne but  
only that of God: I  
meane, that by this

Deiforme Intention  
and diuine will, the  
sowle is so straightly  
vnited with God, and  
so replenished with  
spirit and lyfe, so eleua-  
ted, magnified, glori-  
fied, ad deified, breif, so  
drowned in the abyſſe  
of the inaccessible e-  
ternall light, that shee  
feeleth no will or mo-  
tion as her owne, but  
only as Gods, in whom  
only shee vieweth and  
feeleth her self, and all  
her motions.

*The  
suer-  
nes of  
this  
will.*

This will, pleasure,  
and cōtentmēt of God,  
is so delitious a thing,

and so pleasant to the  
fowlle when so shee  
fasteth it perfectly, that  
it draweth, illuminateth,  
dilateth, extēdeth,  
exalteth, rauisheth, and  
nebriateth her in such  
sort that shee feeleth  
no more any will, affe-  
ction, or inclination of  
her owne, but wholly  
desployed of her self,  
but and all self-wil, intrest,  
homē and cōmoditie, is plun-  
ged into the bottomles-  
and all the gulfe of this will and  
the abyssall pleasure  
sure, herof, and so is beco-  
ne one and the same  
ning, spirit with God.

The difference bet-  
weene wixt the Interiour and  
betwixt Exteriour will is, that  
the Exteriour taketh the  
Interiour and In her light from abrode,  
and the Interiour from  
within ( that is ) the  
former is knowne by the  
Exteriour things, as by  
the commaundements  
of God, of the church  
of the Prelate, by cul-  
tomes, &c. but the o-  
ther by Interiour  
things, as inspirations  
illuminations, eleua-  
tions, and other the living  
ke attractions of God  
discryed in the creature  
the other in the creator.

ill The second parte. 289  
pet- The one is shaddowed  
and with corporall things  
that erly they images, and  
keth the other is wholly dis-  
ode, couered in spirit and  
from ruth; the one hath in  
tho accidētall things, but  
e by the other is in a maner  
as by wholy essentiall; the o-  
ment he cōsisteth of the ryne  
urch and pith (to weet) both  
cul of the Exteriour and  
the o nteriour, but the other  
riou of the interiour only.  
tions all which notwithstanding  
deuaing is meant accor-  
the living to our capacitie,  
f God (to weet) that the will  
eaturiune is different,  
eator which in it self is alwa-

S. Ber-  
nard.

390 Of the Interiour will  
yes but one and the sa-  
me, as wee haue shewn  
in the beginning of the  
first parte, Chap. 4. but  
that our capacitie ap-  
prehendeth it so; and  
that in such maner, and  
by such degrees it dis-  
closeth ad manifestet  
it self vnto vs, as no  
hable to coimprehen-  
it at the very first other  
wise, nor all at once  
for, *Nemo repete fit sum-  
mus*, No man becomet  
perfect on the suddain  
sayth Saint Bernard. So  
that this diuine wi-  
and heauenly light de-  
cendeth vnto vs by d-

grees, and wee therby  
ascend vp to God by li-  
ke degrees : and this is  
it which S. Thomas In o-  
sayth , *Sicut diuinum lu-  
men gradatim decrescen-  
do in nos descendit grada-  
tem, ita cōtrario modo per &c.*  
*ipsum lumen, in Deū redu-  
cimur gradatim & cres-  
cendo.* As the diuine  
light decreasing by de-  
grees descendeth vn-  
to vs by degrees , soon  
the cōtrary are wee dra-  
wne backe into God by  
the same light increa-  
sing, and by degreces; ad  
that according to the  
Psalmist sayeng , *They*

Ps. 83. shall proceed from vertue like  
to vertue, the God of Gods com-  
shalbe seen in Sion ( that on  
is ) in perfect contem- littl  
plation (sayth the Glo- deg  
se) and in the Prouerbs one  
also, *Iustorum semita sicut gre-  
lux splendens procedit, & uiti-  
crescit usque ad perfectum all t  
diem*, The way of the iust  
Iust proceedeth like a  
resplendent light, and Ex-  
groweth to noone-da-  
ye; which day ( accor-  
ding to the Glose) is ly-  
fe euerlasting. So that  
this Interiour will dis-  
couereth not it self af-  
ther one forte, but di-  
uersly and by degrees,

will      *The second parte.* 393  
erme like as neither wee doe  
Gods comprehend it all at  
that once, but by little and  
em-little and by the same  
Glo-degrees; wherof though  
erbs one might set downe a  
sicut great many, yet for bre-  
& quicke I will reduce them  
all to fife (that is) Ma-  
the nifestation, Admira-  
e action, Humiliation,  
and Exultation, and Elcua-  
da-tion.

or-  
ly-  
hat  
dis-  
af-  
di-  
es,

*Of Manifestation, the  
first degree.*

**C H A P. II.**

**A**S touching the  
first degree then;

394 Of the Interiorour will

Mani-  
festatio  
ne.  
1 De-  
gree.

It pro-  
ceedeth  
of a pu-  
re intē-  
tion.

this Manifestation of the Interiorour will procee-  
deth of the pure intētiō  
of the Exteriour will,  
for the one springeth of  
the other as the effect of  
the cause, and the one  
followeth the other, and  
is transported therinto  
immediatly, if so be this  
intētion be trulie pure,  
wee doing our worke  
with this only end of  
the will of God, all other  
intēts and ends ( though  
good ) sett asyde, and  
( in fine ) if it be ac-  
companied with the  
six degrees specified  
in the first parte. For

after such puritie of intention , it cannot be but the soule must tast of the Interiour will , and feele her internall touch, seing it is a Maxime in Philosophy, that *Whatsoeuer is moued, is moued of her end:* now, a man cannot be moued of any end, but that hee must needes see or feele that end; yf then hee be moued by this only end of the will of God , hee seeth and feeleth it within him self. But note this <sup>Why is</sup> *is not* word ( only ) for if so *tasted.*

396 Of the Interiorour will  
be hee be moued by a-  
ny other end, not only  
sinister, but good, hee  
cannot feele it be it ne-  
uer so good.

And ( loe ) heer the  
poynt wherin many  
fayle, the ditch wherin  
to many fall, and the  
rocke wheragainst ma-  
ny wracke, the which  
so stoppeth this spacio<sup>9</sup>  
Oceane of the will of  
God, and maketh it so  
straight and vnnauiga-  
ble, that the shippes of  
theyr sowlles cannot  
make sayle therin ( na-  
mely ) because they ha-  
ue some other end, al-

though often tymes so  
secret, that they them-  
selves know not, nei-  
ther can discerne it,  
the which abuse is ma-  
nifestly displayed in  
the 9. and other chap-  
ters ensuing of the first  
parte.

But to the end to  
speake somewhat more  
essentially of this puri-  
tie of intention, which  
thus manifesteth the  
will of God; it is nothing  
else then a pure, and free  
choice which the sowl-  
le maketh by her free  
will of this diuine will  
and pleasure, in steed

398 Of the Interior will  
of her owne affection,  
passion, or will, and also  
of her worke ; the  
which choice cōsisteth  
in an auersion from the  
Creature, and in a sim-  
ple conuersion to the  
Creator; and is made by  
a true, faythfull, and  
simple regard of the  
w<sup>l</sup> of G<sup>d</sup> ( that is ) w-  
hen in our worke, affe-  
ction, or passion, wee  
cast our thought and  
spirituall sight on God,  
with all tranquilitie ad  
repose, sweetly, serene-  
ly, and without all ma-  
ner of stresse or violen-  
ce ; which thought

How  
this  
choice  
is made

Our sight is free and in  
our powre, seated in the  
uperiour parte of our  
owlle amidst all our  
ffections, passions, af-  
fictions, annoyes, and  
ctiōs. And this ought  
to be a great comfort, Note,  
nd encouragement to  
ll such as are comba-  
ed with theyr passions  
nd agitated with tem-  
tations. And now, by  
ow much more quiet-  
y, simply, and without  
ultiplicitie we make  
nd direct this respect,  
o much more mani-  
estly shall view see  
d tast this diuine will;

400 *Of the Interiour will*  
and also so much the tou  
sooner shall our spirit be  
be simplyfied, by loo-  
sing all impression of stat  
the passion, and image pres  
of the worke. And this  
poynt ought to be well to  
and maturely consider  
red, as being the key to plain  
the contemplatiue life  
wherfore I wish it may  
be well heeded.

*The  
soulle  
must  
plunge  
herself  
more  
deeply  
in the  
will of  
having  
once fo  
wend it.*

Now then, hauing  
by puritie of intention of God  
in the Exterior will dis  
couered this Interiour interi  
and the will of God au  
being thus manife  
sted vnto the soulling  
by his sweet and secref ext  
touch

The second parte. 401  
he touche, and ( finally )  
being thus come to the  
first degree of Manife-  
station, one ought not  
presently to start from  
hence, but to the end  
well to come to the other  
degrees, and more  
plainly and essentially  
discover the same, hee  
must diligently attend  
unto this secret opera-  
tion and inward touch-  
ing of God, and withdraw-  
ing himself into his  
interior, endeuour  
to augment such sweet  
unistructions, by cut-  
ting of all superfluitie  
secret exteriour and inte-  
rior touch.

Ff

402 Of the Interior will 7  
riour occupation, to-  
geather with all man-  
ner of motions, multi-  
tude and multiplicities  
of thoughts, the noysome  
wherof may interrupt  
the repose of the spou-  
se, and theyr clamours  
hinder the sowle frome  
hearing his sweet voy-  
ce, his delicious and the  
mellifluous speaches  
vnto her, or frome her  
ioycing in his amorous  
and alluring aspect will  
swee kisses, chaste emis  
bracemēts, or ( finally  
frome feeling this effic-  
tious inaction, and liu-  
ly touch of his good pure

ll The second parte. 403  
o- pleasure and will , the  
n- which hee ought still  
ti- nourish , conserue,  
itie dclearish within him  
yself obayeng and corres-  
ipponding to his attrac-  
ou- ion and illumination,  
ours till the fowle attay-  
come to see him ( as it  
oy were ) at Noone-daye,  
and that shee being be-  
cheome and made the  
n reſelf same with him,  
rounee may haue no other  
pect will, ioye , or lyfe, then  
t emis will of God , the  
ally which is the perfection  
ſſice of the Interiour will:  
I liuend by how much mo-  
goe purely a man addies.

404 Of the Interior will T  
seth his intention in the end  
Exterior will, so soe  
much more profown- ther  
dly shall hee diue into the  
the Interior will. with

*Lets of* And therfore those  
*the in-* nug  
*riour* that tast not this  
*will.* An  
riour, ought to examine  
and looke how they with  
behaue theſefles in the enti-  
Exterior (namely) riou  
whether they haue N  
theyr Intētion dule or neſ-  
dered (that is) whether pro-  
they haue not any paſſi-  
ſion or affection in the this  
worke in hand; whe-  
ther they doe it meerely  
ly for that ſuch is God in the  
will, without othe- catic

ill The second parte. 405  
he end or intention what-  
so soeuer; in somme, whe-  
n- ther such theyr inten-  
ntion be accompanied  
with the six degrees  
so caught in the first parte:  
An so shall they disco-  
minuer the impediments  
they withholding them frō  
the entring into the Inte-  
ly riour.

Now (loe) this Ma- <sup>How</sup>  
er or nifestation and feeling <sup>this de-</sup>  
ther proceedeth from the <sup>grea-</sup>  
pas puritie of Intention in <sup>ceedes</sup>  
th this manner : Puritie <sup>from</sup>  
whe bringeth a mortificatiō <sup>puritie</sup>  
neer of passiōs and affectiōs <sup>of inti-</sup>  
God in the sowlle ; mortifi-  
cation breedeth a great

206 Of the Interior will  
tranquility, tranquili-  
tie a profownd silence; to  
and in this profownd sp  
silēce the sowlle sayth,  
*Anatam quid loquatur in str*  
*me Dominas Deus, I wi*  
hearken what my Lord  
God speaketh within  
mee: and with all hea-  
ring and knowing like  
a truc sheepe his sweet  
voyce, shee cannot co-  
rayne her but as his true  
spouse, in abundance  
of hearts-ease brea-  
keth out and sayth, *Vox bus*

**Cæt. 5.** *dilecti pulsantis, aperi mi-  
hi (soror mea sponsa) Loe,*  
the voyce of my de-  
ly beloued knocking

and sayeng, Open vnto mee ( my sister, my spouse ) And , Sonet

*vox tua in auribus no-* Cæt.2.

*stris, vox enim tua dul-*

*sis & facies tua decora,*

Let thy voyce sownd

within myne eares, for

( loe ) they voyce is

like sweet, and they face be-

autifull: And being ( as

itwere ) inebriated with

this sweet initation

shee answereth him and

sayth, *Quā dulcia fauci- Psal.*

*Vox bus meis eloquia tua, super 118.*

*melori meo, How sweet*

are thy words to my

pallate, more sweet the

honny to my mouth;

408 Of the Interior will

**3.1d.**

And againc, *Ignitum elo-  
quium tuum velementer,  
& seruus tu⁹ dilexit illud,*  
Thy speach is vehemently inflamed, and thy  
seruant dileteth therin. Breif, hauing well  
knowne his voyce and  
the sweetnesse therof,  
shee cannot refrayne  
frō breaking forth in  
to his prayses, sayeng,

**Cat. 5.** *Guttur illi⁹ suauissimum,*

His throat or voyce is  
most sweet; insomuch

**Cat. 5.** that, *Anima mea*

*liquefacta est ut di-  
lectus loquuntus est,* My ue  
fowle did melt and  
dissolue allcone as our

my beloued spake vnto mee.

In like manner this puritie of Intention bringeth with it ( as is sayd ) a dissipation of passions and affectiōs; and this dissipation worketh a serenitie in the sowlle, which serenitie maketh the Sun of Justice to shine in our interiour *Horizon*, and manifest himself vnto vs.

Againe, this puritie of intention doth drive away the appetits and concupiscences of our owne will, which

410 Of the Interiour will  
being cast of, their con-  
traries take vp theyr  
place ; so that wheras  
before a man had no  
appetite but to his ow-  
ne peruerse will , now  
rellisheth hee nothing  
els then the will of God ;  
and therfore the Psal-

*Ps. 33.* mist sayth , *Gustate &*  
*videte quām suānis est Do-*  
*minus , Tast ad see how*  
*sweet our Lord is.*

Finally , this puritie  
of intētion perceth and  
beateth downe the ~~qua-~~  
wall of self-will , be-  
hind which the spouse iniqui-  
discrieth her heauenly diuit  
Groomic , as shee affir-  
wixt

meth fayeng, *En, ipse stat Cæt. 2.*  
*post parietem nostrum, pro-*  
*spiciens per cæcellos, respi-*  
*ciens per fenestras.* Behold,  
whear hee standeth be-  
hind our wall, casting  
his eye in at the grates,  
looking in at the win-  
dowes. For, what other  
is this thick wall which  
hindreth vs to see God  
though neer vs, but our  
self-will which separa-  
teth vs frō him, accor-  
ding as it is sayd, *Ini-* *Isa. 59.*  
*the quietates vestræ diuiserunt*  
*be- inter vos & Deum,* Your  
ouse iniquities haue made a  
enly diuision or a wall bet-  
wixt yow and God;

And what are the grates in this wall through which hee beholdeſt the ſpoufe, but the breaches and gappes which ſhee maketh in this her ſelf-will, by the heauy hammer of **Abnegatio**? Also what are theſe windowes in the wall wherat hee vieweth her, but pure intentions through ab-renunciation of all vncleanesſe?

It is then the puri-inebri-  
tie of Intention that her-  
discouereth God, and and  
manifesteth the fowleſelfe  
and maketh her taſt hiſſe much-

will; so as by this mani-  
festation shee plainly  
seeth, and experi-  
meteth that which be-  
fore shee but only pos-  
sessed: shee vnderstan-  
deth (I say) seeth, and  
tasteth this diuine will  
in her owne capacicie,  
joyeng therin as in her  
owne, and that with  
io much more pleasu-  
re as shee feeleth the  
one to be more deli-  
tious, penetratiue, and  
uri- inebriating then the o-  
ther; and also plungeth,  
and transformeth her  
owleself therinto with so  
much more force, and

violence of ardēt loue,  
by how much shee  
discouereth it to be  
better to liue therin,  
then in her owne will;  
the which hauing once  
takē full, fast, and pea-  
ceable possēsiō of her,  
draweth, exalteth, rau-  
sheth, and conioyneth  
her inseparably to it  
self, and lifteth her vp  
as Amber doth the stra-  
we; and like a torrēt of  
delights breaking out  
vpon her and ouerflo-  
wing her, doth so wa-  
ter and inebriate her,  
and so wholly replenish  
her interiour, that like wixt

as melted and dissolved  
into a sea of sweetnes-  
se, shee remaineth so  
cleane depriued of her  
owne forces and pow-  
ers, that the diuine will  
taketh plenary posse-  
sion of her, through an  
absolute maysterie, and  
without all manner of  
it contradiction; impel-  
vping her onward to  
tra- all goodnesse, and  
it of working in her, by  
out her, and with her, all  
flo- these holie and amo-  
wa- tous interiour opera-  
her, tions and effects.

enish And note, that bet-  
like wixt this Manifestatio-

416 Of the Interiour will  
and puritie of intention,  
theare is a mutuall aug-  
mentation and recipi-  
procall encrease; for,  
as that springeth of  
this, so this augmenteth  
by that; wherfore how  
much greater is the  
puritie of Intention, so  
much clearer also will  
be the Manifestation  
and how much cleerer  
in this Manifestation  
so much greater will  
be that puritie of In-  
tention; and how much  
sooner the soule sha-  
haue attayned this pu-  
ritie, so much the spe-  
dier shall shee likewi-  
enio

ill The second parte. 417  
on, enjoy that Manifesta-  
tion. Finally, when the  
eciall eowle hath once fo-  
for, ynd this treasor and  
ofasted this pleasure, it  
teth shall not be hard for  
hower to renounce from  
the héceforth her self, and  
n, so continue this puritie  
will of Intention, seeing  
tion that a man easily for-  
leere both the lesser good  
ation and pleasure, to enjoy  
the greater.

of In  
muc  
e sha  
is pu  
e spee  
kewi  
enio

Admiratio  
the 2  
degree

cond Degree.

CHAP. III.

Fter this Manife-  
statio of the plea-

Gg

418 Of the Interiour Will  
sure which God taketh  
in the execution of his  
will, succeedeth ano-  
ther degree (to weet)

*I: pre-  
ce-deh  
of 3.  
causes.* *Admiration*, procee-  
ding of three principal  
causes: the first wherof  
is the greatnes of God;  
the second a man  
owne Nothing; the  
third the admirable fa-  
miliaritie of God with  
the sowle.

*The-  
great  
nes of  
God.  
1. Cau-  
se.* As touching the first  
the vnmeasurable great-  
nes of atnes of God almighty  
beginneth heer to de-  
scouer it self so won-  
derfully, that it who-  
astonisheth the sowle be-

will. *The second parte.* 419  
keth for this interiour will  
of his by which shee is ab-  
anoderbed, and with which  
weet, shee is become one and  
occe the self same thing,  
cipalgeueth her so true kno-  
herowledge of God, that  
f God shee knoweth and seeth  
man that theare is nothing  
; theſſe but hee, and that  
able faſhion is but one being  
d wittēſſe which is true,  
and that all things els  
the firſt but it are nothīg: which  
ole gral though they haue ſo  
lumighte certaine borrowed  
er to being in then, yetthey  
ſo wouue it not ſo, as that  
it who haue is any cōparison  
e ſowle to be made betwix their

4:0 Of the Interieur will  
being and that of Gods,  
from which it all p-  
ceedeth; whoe should  
not be infinit if thear  
were any other then  
hee; for thear should  
hee end whear that o-  
ther should beginne.  
Now then the fowle  
knowing, and seeing  
this veritie by her owne  
experience, shew is so  
grownded and establis-  
hed therin ( not by  
particular ciscouise of  
the vnderstanding, but  
by a generall and sim-  
ple view and by her in-  
neation to Go. Yasth  
thee neither feith, kn-  
weth, nor icoleth a

other thing then this infinite essence and incomprehensible beautie; wherwith astonished, shee heerhence beginneth to tast the immenitie or infinitie which shee had but onely heard tell of afore; and this experimentall knowledge of the infinitie of God ingēdreth this *Admiration* in the fowlle.

Furthermore, this *our no-  
thing*, but *Admiration* is augmē-  
thing, by the contrarie cause.  
cause, to weet) our No-  
thing, which is as great  
an extremitie on the

422 Of the Interior will  
other side, and no lesse  
profownd gulf ; the  
perfect knowledge of  
which poynt cometh  
by the knowledge of  
the other, for *Contraria  
iuxta se posita magis elu-  
ce/cunt*, Contraries set  
one by another are mo-  
re evident : so that like  
as black is more perspi-  
cuous set by white, so  
doth mās Nothing ap-  
peare more clearly,  
being compared with  
the immensitie of God;  
as also on the other si-  
de the immensitie of  
God , by comparison  
with mans Nothing;

yea, these twoe poynts  
are so incident one to  
the other, that without  
the one yow can not  
knowe the other, in so-  
much that a man can  
neuer see the infinite  
Essence of God , till  
first hee knowe his ow-  
ne Nothing ; neither  
yet his owne nothing,  
before hee haue the  
true knowledge of this  
diuine immensitie ; but  
the sowlle once know-  
wīg it, knoweth forth-  
with right perfectly her  
owne Nothīg; the sight  
wherof putting her in-  
to an astonishmēt and

424 Of the Interiour will  
admiration , maketh  
her to break forth and  
say with the Prophet,

*Ps. 72.*

*Ad nihilum redactus sum  
& nesciui, I am brought*  
to nothing and wist it  
not; for why shee hath  
so long contemplated,  
and so intimately embr-  
aced this infinite Es-  
sence in this will, that  
when shee retorneth  
to behold her self in  
conference, and com-  
parison with this infi-  
nitie, shee acknowled-  
geth her self meer va-  
nitie and a very No-  
thing; the which ack-  
nowledgement freethat

her, and geueth her a  
frank accesse to God,  
and free egressse and re-  
gressse vnto him at her  
pleasure, as hee himself  
witnesseth sayeng, *E- Ioā 10,*  
*gredietur & ingredietur,*  
*& pascua inueniet*, Shee  
shall goe forth and en-  
ter, and shall find pa-  
sture.

But these twoe di-  
felf in  
com-  
s in-  
vled-  
er va-  
No-  
ack-  
freethat  
nive illustrations and  
operatiōs are followed  
by a third ( to weet )  
by a great familiaritie  
and sweetnesse which  
our Sauiour vseth to-  
ward the fowle, whe-  
shee remayneth

426 Of the Interior will  
yet more astonished,  
for that commonly, li-  
ke seek and accompa-  
nié with theyr like, as  
Noblemen with No-  
blemen, gētlemen with  
gentlemen, ploughmen  
with ploughmen, beg-  
gers with beggers, in-  
somuch as to see a Lord  
cōuerse with a begger,  
were a note of Heroy-  
call and admirable go-  
odnesse in him; but if a  
king should be seene  
to doe it, it would be at  
reputed an humilitie  
and condescend wort-  
thy of immortal memo-  
rie: now what were all

will  
hed,      *The second parte.* 427  
y, li-      this goodnesse and hu-  
militie compared with  
Gods, whoe so vouch-  
e, as safeth to cōuerse with  
No- man: truly, nothing els  
with but mallice, and pride.  
hmen if then it seemeth so  
beg- greate goodnes , one  
s, in- worme of the earth to  
Lord cōuerse with another,  
egger, what bountie (trow  
leroy-ee) is it to see the  
le go- ing of kings and God *Ps. 42.*  
ut if a God familiar with  
seene worme , and which  
uld beath nothing but com-  
militie eth from him? yea, w-  
ich is most of all, with  
memo syn full sowle and his  
were all hemie? seeking her,

428 Of the Interior will  
wooing her, chearing  
her, shewing her all  
louely and gratiouse re-  
gard, and incessantly  
honoring her with so-  
me particular grace or  
other: in fine, making  
shewe as though hee  
had some speciall need  
of her: yea seeking her  
grace with such insta-  
ce, loue, and humilitie,  
as though all his good  
depended on her con-  
sent, and all his felici-  
tie consisted in her fa-  
uor.

The fowle (lo)  
moued to this degree,  
and seeing with an illu-

minat eye the extent  
of so infinit goodnes of  
Ged toward her, not  
only falleth into a pro-  
fownd admiration the-  
ace or  
aking out of her self through  
h hee extreame astonishmēt,  
l need so farre forth as fal-  
ing her  
instā-  
nilitie,  
good  
shee crieth out sayeng,  
Fulcite me floribus, stipa-

Cat. 2.

felici-  
mer fa-  
(loe)  
egree,  
n illu-  
te me malis quia amore  
langueo, Prop mee vp  
with flowres, beset  
mee rownd with ap-  
ples, for (loe) I lāguish  
for loue. If the twoc

430 Of the Interior Will. T  
Qweenes, Hester and  
shee of *Saba* fell into an extasie, the one in beholding the glorie of obeying *Affuerus*, the other in viewing that of *Salomon*, what marueill may it seeme to the sowle, to see so excessiue loue and goodnes of Allmighty God himself toward her? But what are these flowres which may so support and prop her vp in her languishment, but the examples of *Iesus Christ*, the which shee desireth to imitate? sayeng within her self: I desire to forgoe

Io. m.

14.

will The second partie. 431  
and and renouuce my owne  
o an will by his example, for  
be the will of God, and be  
e of obedient therunto vntill  
her death as hee was, ad to  
al- annihilate my self like  
nay him, to the end I may  
lle, redre some parte of my  
one debts to that vnmeca-  
mi- rable goodnes: I laguish  
to- of the wownds which  
are loue hath made in my  
ich heart with the arrowe  
rop called *Sagitta electa* the  
sh- choise arrowe, the w-  
ples hich that diuine Archer  
ich (whoe is Charitie) hath  
ta- shot into my heart eft-  
her soones vpon his Mani-  
festation vnto mee, and  
yog

*Isa. 45.*

432 Of the Interior w  
whoe also like a good min  
Archer hath followed (in  
his arrowe, so that die  
both are fixed in my que  
heart, and lodged in my ther  
bowells as it is sayd, ce  
T

*Ps. 14. Ad eū veniemus, & man  
sionē apud eum faciemus,* great  
Wee will come, and  
will abide with him, incu  
And

*Lsc. 12. Behold, this arrowe is* ent  
all on fier, and never port  
cometh but to kindle  
this fier in our land:  
the heat therof bur  
neth mee, the loue in  
flameth mee, the ar  
dour melteth and dis  
solueth mee like wax  
ers;

*Ps. 77. before the fier, consu  
ming*

ming ali my forces, and  
(in fine) maketh nice to  
die vnto my self and li-  
ue to God; and how far-  
ther this arrowe per-  
ceh and my wond is  
greater, so much more  
incurable is my lāguor,  
and holsome my hurt.  
And therfore is it that  
I entreat yow to sup-  
port mee with the flo-  
wres and examples of  
esus Christ, and to streg-  
then mee with the ap-  
ples of odoriferant pra-  
yers; for (loe) these flo-  
wres and frutes are as  
pillars wheron I rest  
me and aine borne vp,

Hh

434 Of the Interiour will  
as being as hard as Ada-  
māt, high as heauen, of  
depth bottomlesse, of  
durance endlesse.

See heer, how this  
holie sowlle speaketh,  
rapt in admiration of  
this infinite goodnesse,  
and wholly infiered ad-  
inflamed with the ar-  
dēt loue of her heauen-  
ly spouse ; and not ha-  
ble to containe any lō-  
ger , breaketh ou-  
through excesse offer-  
uor into inward tear-  
mes and boyling acts, much  
tearunes ad acts vnder-  
stood rather of God the  
of herself; and is by thi-  
ne in

meanes highly lifted vp  
to God : and by how  
much the more shee ad-  
mireth him , so much  
more is her eleuation,  
and so much the clerer  
and essentiall her dis-  
sle, couerie, ad view of the  
diuine will and sweete  
pleasure of God; and by  
how much more shee  
admireth him, so much  
the higher is her eleua-  
tion ; and recipro-  
ally how much hi-  
ther is her eleuatiō, so  
much the more shee  
admireth him , and is  
made therby so much  
more capable of

4;6 Of the Interior will  
that goodnesse.

*These  
degrces  
benot  
confide  
rations* But note, that I mea-  
ne not that *expliciē* the  
sowlle rest and stay on  
these three poynts, nor  
that shée practice them  
by way of cōsideration;  
but rather that they  
present them selfes ge-  
nerally vnto her as di-  
uine lights shée not lea-  
uing of the Cōtempla-  
tion of the diuine wil-  
to seeke them, but w<sup>th</sup>in  
holly and continuall<sup>l</sup> lower-  
remayning fixedtherin<sup>and r</sup>

*Of Humiliation, the  
3. degree.*

**A**fter this *Admira-* *Humili-  
tion.*  
*tion* ensueth *Humiliati-* *3. De-  
mation*, a degree which  
followeth immediately  
after hauing discried  
and admired the diuine  
immensitie and omni-  
potencie, in that the  
sowlle hath cleerly sce-  
ene that God is euery  
wheare, as hauing seene  
him without and wi-  
thin her, aboue and be-  
lowe her, on euery side  
and rownd about her,  
and after hauing perfe-  
ctly perceiued that God  
is more inwardly wi-  
thin her then shee her-

438 Of the Interior will  
self: moreouer, hauing  
knowne his goodnes-  
se, tafted his sweetnesse,  
seen his beauty, enio-  
yed his familiaritie, and  
experimented in her his  
liuely and efficacious  
Inaction, his sweet and  
secret operation, his and  
strong and violent ness  
attraction, and ( fi- God  
nally ) after hauing to  
compared her vilitie, Oth-  
her mallice, her no- with-  
thing, with the im- ~~auis~~  
mense glorie and good- how-  
nesse of God, shee be- of my  
ginneth to produce effect  
profownd ( though eaue  
most secret and subtile ) and

acts of humilitie, sayēg  
one while with S. Peter  
Recede à me *qua* *homo* *Luc.5.*

*peccator sum*, Depart frō  
mee, for ( loc ) I am a  
sinfull wight; And anō  
with S. Elizabeth, *Et*

*unda* *hoc mihi*? Whence *Luc.1.*

and from what good-  
ness cometh it, that  
God vouchesafeth thus  
to come and visit mee?

Otherwhiles againe  
no-with S. Peter, *Tu mihi* *Io.13.*

*im* *nas pedes*? Comest  
good how to wash the feete  
be of my muddy ad earthly  
duce affections through thy  
ough heauenly and familiar  
otile)ondescent and chea-

Apoc. 19. risings? thou (my Lord and God of all glorie) wilt thou through the familiar and delitious operation of thy diuine will, thus daigne to disgust mee of myne owne bitter and abiect will; what! thou that art the king of kings and Lord of Lords, wilt thou abase thy self so lowe as to conioyne thy will with myne, and operate so familiarly with, in, and by it, and endure that it doe one and the same act with, in, and by thy diuine will. Lord, I

me affrighted at this  
noueltie, astonished at  
this bountie, and ouer-  
whelmed with this glo-  
rie and maiestie, and a-  
dai-ane not hable to endure  
so great abatement of  
and thy greatnesse, nor suf-  
fow taine so great a flashe  
of thy splendure, nor  
ords comprehend such ex-  
thy cessie of goodnesse, nor  
on-abide so strong assalt of  
with so infinit loue; Recede à  
fa-me, Lord, depart from  
l by mee a sinner, *Et dimitte Iob.10*  
at it me paululum vt plangam  
arme dolorem meum. And lea-  
thy ue mee a while to way- *Iob.11.*  
, I le my sinnes; els , *Non 13.*

442 Of the Interiour will  
lauabis mihi pedes in eter-  
num , Thow shalt not  
wash the feete ( of my  
passions and affectiōs )  
with thy familiar blan-  
dishments and heauen-  
ly delices. To whom as  
to her that vnderstan-  
deth not as yet that my-  
sterie, God answereth,  
*Quod ego facio tu nescis* I p  
*modò , si ies autem postea,* of  
What I doe, thow know-  
est not now, thow  
shalt know it heeraf-  
ter. As if hee would sa-  
ye , My spouse, thow li-  
vnderstandest not the  
effect and consequence th-  
of this my worke; thin- of

Ibid.

eter- ke not that I doe it only  
not to manifest vnto thee  
my my benignitie, but also  
(iōs) to teleiue thy necessi-  
lan- tie, for why, *Si non laue-*  
uen- *te non habebis partem* Ibid.  
m as *mecum*, Vnlesse I washe  
tan- tice thou shalt haue  
my- no parte with mee; if by  
reth, the tract of my spirit  
nescis I plucke thee not out  
of thy fleshe; if by the  
kno- wast of my true pleasure  
how I make thee not forgoe  
eraf- the false; if with the  
old sa- tellish of my heauen-  
thowly sweetnes I make  
t the thee not distast the ear-  
uence thly; if by the peace  
thin- of my will and plea-

444 Of the Interiour will  
sure I free thee not frō  
the warre of thy pas-  
sions ; if by a ioy in my  
will I make thee not  
forsake thine owne ; if  
( finally ) by a superna-  
turall contentment and  
repose I make thee not  
cast of that of nature,  
thow shalt remaine e-  
uer thine owne, and al-  
wayes in thy self, ha-  
uing the feet of thy af-  
fectiōs still fowle and  
soyled with carly  
myer, and consequēly  
canst haue no parte  
with mee in that goo-  
dly Citty of mine, wher-  
e Apoc.  
z. 1. *Nihil intrabit eum*

quinatum, No defiled  
thing shall enter: and  
therfore by this my li-  
uely, efficacious, sweet,  
and familiar operation  
in, ad with thee, it plea-  
seth mee to wash and  
make cleane thy feete  
(to wee) the inferiour  
parte of thy sowle, frō  
all spot of passion and  
disordinate affection,  
and radically to plant  
my will in thee, wher-  
by to make thee my li-  
uely temple, holie ta-  
bernacle, Paradise of  
pleasure, and ( brief) to  
make thee one spirit  
with mee, yee myne o-

446 Of the Interiour will  
wne sweet spouse for  
euer and euer, for Spōla-  
O see. 2. *bo te mibi in eterñ*, I will  
espouse thee for euer.

The sowlle thus seeing  
that such is his diuine  
will, which is her only  
lyfe and ioye, and to the  
which shee aspireth  
from the bottoime of  
her heart, with an vnsa-  
tiable desier to resigne  
herself wholly therun-  
to, answreth, *Domine*  
*non tantum pedes meos, sed*  
*& manus & caput, O*  
Ioā.13. *Lord, wash not only*  
*my feet, but my hands*  
*ad head also, that I may*  
*not only haue cleane*

feet for to walk in thy  
wayes, but also an illu-  
mimed vnderstanding  
to knowe thy lawe, ad  
innocent hands to doe  
good workes, wherby  
being wholly despoy-  
ed of the old mā, I may  
from hēceforth say, not  
only *Laui pedes meos, Cāt. 5.*  
*namodò coinquinabo eos.*  
I haue washt my feet,  
now shall I now fowlle  
hē any more? but also,  
*Exi me tunica mea, quo-*  
*modo induā tū amē I haue Ili. 6.*  
out of my garmēt, how  
shall I put it on againe?  
wherunto the spoule  
answereth, *Qui letus est, Ioā 13.*

448 Of the Interior wile  
non indiget nisi vt lani  
pedes, sed est mūdus totus, po  
Hee that is washed  
needeth not but only vnto  
wash his feet, but is alie  
wholly cleane: for, iſol  
thow haue no vaine af  
fections thow shalt be say  
cleane all ouer, *Et macuſaſi*

*la nō erit in te,* And theaſus  
ſhalbe no ſpot in thee ſoli  
and therfore let me do and  
my will in thee, let me and  
operate like a true wiſe  
ſpouse let my ſpirit reſay  
poſe in thee, let me cleaſe  
bour together with thee  
thee, for that according thy  
to the word I haue paſt  
*Oſee.2. ſed vnto thee, ſponsaſiſt*

*Cant.4*

The second parte. 449  
tenihi in fide, I will espouse thee in fayth.

The sowle hauing  
only vnderstood this myste-  
rie, as one wholly dis-  
solued into sweetnes-  
sē, inflamed with loue,  
It be sayth, *Animam mea lique- car: 5*  
facit aucta est ut dilectus loqui-  
tus est, I was wholly dis-  
solued alsoone as I he-  
e do ward my beloued speake  
t me and goeth on in spirit  
true with the virgin Marie  
it sayeng, *Ecce ancilla Do-  
ce lamini, fiat mihi secundum Iac. 1.*

with *verbum tuum*, Loe heer  
ordyn thy handmayd ( oh  
the pale Lord ) be it vnto mee  
confab as thow haft sayd. And

450 Of the Interieur will  
beerupon, by such her  
sweet cōsent and hear-  
ty resignation to the  
will of God, shee beco-  
meth straightly united  
therunto, receiueth it  
into her, and (finally)  
is become therby the  
mother of Iesus Christ,  
for ( quoth hee ) *Qui-  
cunque fecerit voluntatem  
patris mei qui est in cælis,  
hic frater, & soror, &  
mater mea est*, Whoe  
so doth the will of my  
father whoe is in hea-  
uen, hee is my Brother,  
my Sister, and my  
Mother. And the sowl  
le hauing so spiritually

coceiued him, ad being  
become great of him,  
shee charily keepeth,  
cherishest, nourisheth  
worshippeth, and a-  
doreth him in her  
heart, like as the vir-  
gin Marie did in her  
boddie; and so (to be  
short) shee is blessed,  
not for being the wom-  
bewich beareth him,  
or the teates which  
nurseth him, but for  
being shee whoe hath Lxx. 11  
heard the word of God  
and kept it.

Now, albeit this  
Dialogue passe not bet-  
wixt God ad the fowle spirit,

*This  
dia-  
gue pas-  
seth in*

452 Of the Interiour will  
in these expresse and for-  
mall tearmes, yet silen-  
tly and in spirit they  
passe in effect and sub-  
stāce within the sowl-  
le in this her desire of  
Humiliatiō; the which  
spirituall effect a man  
cannot expresse but by  
such articulate words.  
And thus by this de-  
gree of Humiliation  
ought the sowlle learne  
to humble herself amid  
the familiar visitations  
and blandishments of  
her heauenly spou-  
se (that is to say) be-  
haue her with as pro-  
fownd reuerence to-

ward that great maiestie, as it daigneth to stoope in so great familiaritie to her; and ought to take great heed not to render herself reciprocally familiar vnto him as to her e-quall, for so should shee make of this familiaritie a wall betwixt God and her, and a very thick clowd which would hinder her from the cleer aspect of the spouse and frō wading forward into his greatnessse; a poynt wherin many spirituall persons doe very much preiudi-

454 Of the Interior will  
ce themselves, forget-  
ting through Gods gre-  
at familiaritie with  
them, to render vnto  
him a due and pro-  
wend reuerence.

whyfa The reason why  
milia such familiaritie of the  
ritymre soulle toward God is  
keith a  
wall be such an obſtacle and  
wixt clowd, is becauſe that  
Gudāt therby ſhee accomo-  
theſtū dateth the greatneſſe of  
ke. God to her ſmallneſſe,  
and his diuinitie to her  
huinanitie, and ſo  
ſeeth allmoſt nothing  
at all out of her ſelf, nor  
any greatneſſe aboue  
her owne; wheras by

The second parte. 4:5

profownd reuerence  
shee is rayfed vp aboue  
her self to the greatnes  
of God, and proportion-  
ateth herself in soime  
sort to him , and her  
humanitie to his Dic-  
tie , and so shee feeth  
things which are abo-  
ue her ; in the one God  
is proportionated to  
the fowle, in the other  
the fowle to God ; in  
the one God is abased  
without that the fowl-  
le is any whit lifted vp,  
in the other the fowle  
is lifted vp , without  
that God is any whit a-  
baised : And so yow see

456 Of the Interior will  
the one setteth as a clo-  
wd to vavle the great-  
ncle of God from the  
sowle, and the other as  
a light wherby to dis-  
ne it.

Of Exultation, the  
4. degree.

CHAP. V.

Exul-  
tation.  
s. De-  
gree.  
  
wherof  
it co-  
meth.

Xultation of heart  
ensueth incidently  
the degree of Humilia-  
tion; for, the same causes  
which doe humble her  
doe likewise make  
her exult, because her  
smallnesse which she-  
weth her that shee is

nothing of her self,  
deth likewise shewe  
her how shee is all in  
God ; and how in lea-  
ving a being finite, shee  
traceth her to an infini-  
te, knowing well that  
being shee is nothing of  
her self, but of that  
which is (to weet) God ;  
and if then shee subsist  
of him whoe sustainteth  
her, that consequent ly  
hee is in her and shee  
in him: and heerin con-  
sisteth the true *Exulta-  
tion* of the heart. The  
greatnesse also, and ma-  
gnificence of God as  
they doe humble her,

1.

2.

458 Of the Interior will  
so likewise doe they  
rayse in her this Iubila-  
tion, seing herself ma-  
de one and the same  
with them. Moreouer,  
the familiaritie of God,  
or spirituall concep-  
tion aforesayd of *Iesu*  
*Christ* causeth this hu-  
militie in her, and that of  
humilitie is accompa-  
nied with *Exultation*, that  
insomuch as after that  
humble concep<sup>n</sup>tiō shee of the  
singeth with the virgin pear  
Marie, *Exultauit spiritus* refer-  
*mens in Deo Salutari meo, seru-*  
*quia reflexit humilitatem Of-*  
*ancillæ suæ. My spirit ex-*  
*ulteth in God my Sa-*

Lxx.1.

uiour, because hee hath  
respected the humilitie  
of his handinayd. Fi-  
nally, another more es-  
sentiall cause then the-  
se which produceth  
this extreame *Exult-  
ation*, is, the marueillous  
and inseparabile vniōn  
of the spirit of man  
with God: wherof for  
that I haue already  
that treated in the 2. chapter  
shee of the first Parte, I for-  
gaine heer to speake,  
referring the Reader  
therunto.

Item Of this Iubilie and *E. C. 2.*  
spirit *Exaltation* of spirit speake  
y Sa-ee whoe hauiig tasted

460 Of the Interiour will  
it sayd, *Exultabimus, &*  
*Letabimur in te, memores*  
*überum tuorum super vi-*  
*num*, Wee will exult  
and rejoyce in thee, re-  
membring (that is) ha-  
ving experimented that  
thy teates are better  
then wyne: Shee sayth  
better then wyne, *In*  
*quo est Luxuria, Wherin*

*Eph. 5.*

is Luxurie, wherunto  
this *Exultation* is con-  
*trarie*, as being *Vitium*  
*germinans virgines*. The  
wyne which engēdret  
virgins or the celibat  
lyfe, and making a man  
for the fruition of the  
se spirituall delights.

*Zac. 6.*

despise all the pleasures  
of the flesh, for, *Gustatio*  
*spiritu deficit omnis caro,*  
The spirit once tasted,  
all flesh fayleth.

The effects of this *The ef-*  
*Exultation* are, that it *feels of*  
withdraweth vs from *Exul-*  
all vagaries, retayneth *tation.*

In *Interior* , asswageth  
the dolour of *Abnega-*  
*tion* , encourageth *Pu-*  
*llanimitie* commaun-  
deth affections and  
bridleth Passions; also,  
is an oyly which sup-  
pleth the stubburnes of  
the mynd , sweetneth the  
bitternes of the heart ,

252 Of the Interior will  
follageth the tedious-  
nes of lyfe, and reioy-  
ceth the spirit; it is a  
faulce which maketh  
toothsome the vnsau-  
rie morsell of mortifi-  
cation, a medicine  
whiche healeth the wo-  
wnds of affliction; a  
water which strength-  
neth the debilitie of  
the spirituall sight: In  
fine, it maketh vs despi-  
se all carnall consola-  
tion, forget all world-  
ly delights, surmount  
our calamities, to sit at  
ease amid our toyles  
and trauayles, and to  
triumphe ouer our in-

ur will  
dious- fernall foes: it maketh  
reioy- easie, things seeming  
it is a impossible, it geueth  
aketh courage to perseuere, it  
nsauo- openeth Paradise, and  
ortifi- wafting the sowlle o-  
dicine ver a sea of miseries,  
ewo- lifteth her vp to heauē,  
n; a shēe of whoine is  
ngth- ayd, *Quæ est ista quæ as-* Cæt. 3  
ie of *indit de deserto, delitiis*  
: In *afflēs, innixa super dile-*  
espi- *sum suū m-* Whoc is this  
sola- that ascēdeth from the  
world- desert, abounding in  
ound- delights, leaning vpon  
sita- her beloued, and firmly  
yles- nited to him?

1 to 200:000:000:000  
in *Elevation, the 5. degree.*

Eleua-  
tion.5. De-  
gree.

**A**fter this degree of it  
Exultation succee-  
deth the last of Eleua-  
tion of the will and  
mind into God ; the  
causes wherof are al-  
the former degrees (to the  
weet) *Manifestatio*, *Ad-  
miration*, *Humiliation*, *spiritu-  
al* and *Exultation*.

**E**ffects. For first, that of *Manifestatio*, *she* sheweth the rea-  
sowlle as farre as heritie  
reach extēdeth the will of  
of God, and how shee know-  
in God, making herree  
truly, really, and experis-  
iment ally to tast it in will  
her owne capacitiye )  
(name

will The second parte. 465  
(namely) that it is spi-  
rit and lyfe ; a thing so  
surpassing all vnderstā-  
ding, as that no witt or  
doctrine can compre-  
hend it, seing that na-  
turally none cā exceed  
(to the bownds of Nature,  
but to know what is  
spirit and lyfe a man  
must be in spirit and ly-  
fe, which is aboue natu-  
re and beyond the acti-  
on of her Sphear, and  
will not naturally to be  
knowne ; but this de-  
gree of *Manifestation*  
xpc discloseth vnto vs the  
it in will of God ( spirit and  
lyfe ) in that it lyfeth  
ame.

K k

466 Of the Interiorour will  
vs vp aboue nature; yet  
notwithstanding fo-  
rasmuch as this degree  
discouereth not the  
will of God so plainly as  
the others in theyr or-  
der, so neither doth it  
lift vp the fowle so  
much as they, but as it  
doth but only begin  
the discouerie, so doth  
it but begin to lift vp  
the fowle into God.

*Admiration*, likewis  
as is manifest, lifteth vp  
the fowle, for that  
*Admiration* being no  
thing els but a total  
extension of the fowle  
, and all her power

*The second parte* 467  
vpon an obiect beyond  
and aboue her capaci-  
tie, it must of necessitie  
lift vp the admiring so-  
wle, for that such ex-  
tension of her self, and  
totall application of  
her powers to this will,  
causeth consequently  
on the one side an auer-  
sion from exteriour  
things, by a totall in-  
traction of her powers  
and senses, and on the  
other a perfect inhe-  
rence or adhesion the-  
unto wherby to com-  
prehend it; the which  
aversion, and conuer-  
sion or adhesion to the

468 Of the Interior will  
supernaturall obiect  
work this *Elevation*.

3. *luc. 1.* The like is of *Humiliatiōn*, eleuatiōn, the so-

wlē as is shewne, *Quia respexit humilitatem ancillæ suæ*, For that hee  
hath respected the humilitie of his hand-  
mayd: ad a whyle after,  
*Et exaltauit humiles*, And  
hath exalted the hum-  
ble: It eleuateth her (I  
say) not only in grace, spirit  
virtue, and fauor of man  
God, but also in actuall of  
Cōtemplation and ex-  
perimentall knowled-  
ge of him; for that by so in  
such act of *Humiliation* that

The second parte. 469  
(as is shewed) a man  
reducing himself with  
all other things to no-  
thing, hee feeth God in  
all things, or rather all  
things to be God, and  
consequently can see  
nothing but God euery  
wheare ; and this is the  
true *Elevation.*

Then for *Exultation*, 4.  
the like also is of it;  
(I being but an excessiue  
ace. spirituall ioy, the ple-  
r of parie abundance whe-  
euall of replenisheth whol-  
ly the sowle, and with  
led her extreame sweetnes  
at by so inebriateth her, as  
hat cleane forgetting

470 Of the Interior w<sup>i</sup>ll  
the world and all crea-  
tures, yea her self, shee  
remaineth wholly fixed  
in this fountaine of  
ioye ( to weet ) God,  
whoe hath totally sea-  
zed vpō all her powres,  
and so strooken and hi-  
wounded her heart, to  
and taken a full posse-  
sion therof, that shee  
hauing now no more be-  
dominion ouer herself, bra-  
followeth his infla- and  
ming instincts and at- wh-  
tractions all in all, and fea-  
(as it were) hand in same  
hand, giveth eare to his for-  
wordes, embraceth his *vnus*  
doctrine, and (finally) so a-

The second parte. 471  
geueth herself wholly  
ouer vnto him, submit-  
ting and subiecting her  
to his good pleasure ;  
followeth him like as  
doth the shaddowe the  
boddie , adheareth to  
him like the Accident  
to the Substance , like  
the Circumference to  
the Center , the mem-  
ber to the boddie , the  
branche to the vine ,  
and the parte to the  
whole ; and so is per-  
fectly beco one and the  
same spirit with God ,  
to his for , *Qui adhæret Deo, Cor.6.*  
th his unus spiritus est , Whoe  
nally so adheareth to God ,

Kk 4

472 Of the Interiour will  
is one spirit with him.

Thus then it appeareth how the Interiour  
will of God cometh not  
all at once but by lit-  
tle and little, and how  
the soule feeleth it by  
degrees, shēe being wi-  
thout this diuine will  
likevnto the world,  
wholly repleat and co-  
uerged all ouer with the  
darknelle of the night,  
and it on the other side da-

*Similie* like vnto the Sun or da-  
*notan.* day, the which as it ap-  
procheth, expelleth and isē  
banisheth all that da- wh-  
kenesse, leauing her *like* the  
ke a little world a *stas*

ever illumined; but as  
the daye commeth not  
all at once but by de-  
grees, and successiuely,  
so likewise doth this  
will: For, as in the mor- 1 De-  
ning the day beginneth gre-  
to appear, and shew it  
self by little and little,  
so also doth this diuine  
will in the beginning  
of Pure intention.

After followeth the 2 De-  
dawne or break of daye,  
which sheweth  
manifestly that the day  
is entred into the world;  
wherunto resemblyth  
the degree of *Min-  
ister*, *Station*, which in like

3 De-  
gree.

4. De-  
gree.

474 Of the Interior will  
maner manifesteth that  
the will of God is entred  
into the fowlle. Then  
afterward the Sun be-  
ginneth to ryse, light-  
ning the world som-  
what more, and this re-  
sembleth the degree of  
*Admiration*, by which  
the fowlle apprehen-  
deth more perspicuou-  
fly the will of God, and  
is therby more illumi-  
nated then before. Af-  
ter this the Sun discha-  
seth all the darknesse of  
the night, the which is  
the degree of *Humilia-  
tion*, wherby (namely)  
by the great abasement

and annihilation of the  
soulle shée discou-  
reth more essentially  
this *will of God*, and  
uniting her self per-  
fectly therunto, disper-  
seth all her spirituall  
fogg and dar[n]enesse. Af-  
ter all this, the Sun *gree*.  
sheweth himself in his  
full and cōplete beautie  
and brightnesse, suc-  
che, as that theroy it  
cheereth and cheri-  
sheth all creatures both  
reasonable and vnrea-  
sonable; which office  
appertaineth to this  
degree of *Exultation*,  
wherin the *will of God*

6. De-  
gree.

476 Of the Interiour will  
she: eth it self so fayer  
and admirable, that  
the splendure therof  
cheereth and reioyceth  
the reasonable and vn-  
reasonable parte of  
man. Finally, the Sun  
after all the foresayd  
degrees, riseth so high  
and very bright, that  
therby the world is li-  
kewise cleane eleuated  
out of the deepe dark-  
nesse of the night, vnto  
that splendure which  
wee see at Noone day;  
the which representeth  
this last degree of *Ele-  
uation*; the will of God  
bringing at laist so great

light and spléture with  
it, as that the fowlle  
is quite exalted out of  
the abyſſe of her spiri-  
tuall darknesſe, euen  
to the perfect contem-  
plation of God her true  
Sū, with whome being  
arrayed like the wo-  
man in the *Apocalypse*, *Apoc.*  
and, *Amicta lumine si- 12.*  
*cum vestimentis*, Clad all *Ps. 103*  
in light like as with a  
garment, the Angelis  
fallon admiring her, sa-  
yeng, *Quae est ista quae cāt. 6.*  
*progrediuntur quasi aurora*  
*consurgens, pulchra vt lu-*  
*na, electa vt sol, terribilis*  
*vt castrorum Aries ordi-*

478 Of the Interiour will  
data? Whoe is this that  
cometh forth like the  
rising morning, beauti-  
ful as the Moone, choy-  
ce as the Sun, and ter-  
rible like an Armay in  
battayle array?

¶¶¶¶¶:¶¶:¶¶¶¶¶

*Certaine Aduises tou-  
ching the premisses.*

CHAP. VII.

*Advi-  
ses.*

I. **N**ote, that I propo-  
se not these de-  
grees as poynts or con-  
siderations to meditate  
vpon, but as effects  
which this diuine will  
operateth in the sowl-  
le, the same effects not  
arriuing so much by

her owne industrie, as  
by the operation and  
illustration of that will  
within her, shee only  
disposing herselfe the-  
runto by the cutting  
of of all affections and  
passions, and by pure  
intention, listning in  
all peace and repose of  
heart, profownd silen-  
ce, and tranquilitie of  
spirit to this diuine  
will.

Moreover, thear are  
some whoe for being  
too actiue ad exteriour,  
attayne only to the a-  
ctiue will, without ta-  
sting at all the contem-

3. platiue or interiour. Others some thear are that attayne to so high degree, that they see almost continually the interiour will; and such see not the Exteriour, because that the Exteriour they haue made the Interiour. Againe, some haue attained the perfection to abyde in the supereminent will, and those see neither the Exteriour nor the Interiour will, for, of both they haue made the supereminēt; not that the one and the others doe not the

work

The second parte. 48  
work contayned in the  
first parte, according  
to the rules of things  
commaunded or forbid-  
den, for that cloe were  
a very grosse errore,  
wherof I haue a wa-  
rning yow in the sayd first  
parte, as likewise doe  
heer againe; but that  
they doe those works  
interiorly with an o-  
ther manner of inten-  
tion, and more eminent  
meanes.

To conclude, yow  
must be admonished  
not to retayne precisely  
in your mind the Ide-  
as of those degrees ad-

482 Of the Interior will  
diuisions of the diuine  
will, to stay therupon;  
but as that will is in i  
self spirit and lyfe wi  
thout all maner of ima  
ge or *idea*, so and in  
such sort must yee er  
deuor ( as neer as may  
be ) to contemplate it;  
these degrees and diui  
sions seruing only to  
help and make capable  
therof, the soulles tha  
haue not yet tasted th  
same ad which without  
such diuision are no  
hable to cōprehēd it, a  
is shewed afore in the  
first ad fowrth chapter  
of the first parte; for a

the light of the day may  
be distinguished by de-  
grees, according to his  
successiue and peece-  
meale coming into the  
world, and yet in it self  
is simple and without  
diftinction and multi-  
plicite; so the light of  
this diuine will may be  
diftinguished by that  
it sheweth it self suc-  
cessiuely vnto the fowl-  
le, and yet for all that is  
most simple, vuniforme,  
and voyd of degrees  
and multiplicities; for  
like as the Sun she-  
weth himself in one de-  
gree of light at breake

484 Of the Interiour will  
of day at his vprising in  
an other, at Noone in a-  
nother, and yet is but  
all one light euē so t<sup>h</sup> is  
diuine will discouereth  
it self in one degree of  
light to Beginners, in  
another to Proficients,  
and in a third to the  
Perfect.

Note also, that al-  
though I say, that yow  
must feele and tast in  
your self this will and  
pleasure of God, yet A  
must yow never byde cu-  
pon that feeling, yea  
though grownd on the  
Abnegation of your  
owne will, and vposse

Note  
well.

will The second parte. 485  
ng in the will of God; for, al-  
e in a- though it be right good  
s but to take a fast and con-  
tentment in the abnega-  
tion of your self, and  
ee of in the will of God, yet  
s, in must yow not for all  
ients, that iifist and dwell v-  
o thepon that fast and con-  
tentment, but meerly in  
that al the will of God. For  
t yow better understanding  
fast in wherof yow are to  
ll and weet, that in this act of  
, yet Abnegation theare con-  
byde curretye of things, Re-  
g, yea nunciation and **Con-**  
on the tentment; on the first  
you wherof you are to in-  
ypon ifist and rest, but not

486 Of the Interiour will  
upon the latter. So li-  
kewise in the act of  
Resignation vnto the  
will of God thear are  
twoethings ( to weet )  
the Resignation it self,  
and the Tast that one  
taketh therin ; on the  
former wherof yow a-  
re to repose, but not on  
the other. For defalt of  
which obseruation and  
due discouerie of this  
deceipt, I haue knowne  
some very much abu-  
sed ; and that so  
much the more , by  
how much this error  
is subtile , and coue-  
red with a fayer pretext

will The second parte. 487  
o li- of Abnegation or Re-  
ft of signation.

the Finally, yow must  
are not think your self ha-  
eet } pte to attayne to this  
self, second parte of the will  
one of God, till yow haue  
the first well and dulie pra-  
ctised the first by true  
w a- and long mortificatiōs;  
ot on as hath bein touched in  
ult of the 8. chap. of the first  
and this parte.

wne  
abu-

so  
by  
error  
ouc-  
etext

An Examination necessa-  
rie to be vsed by the  
Practiser of this, eound  
Parie of the will of  
God.

## C H A P . VIII .

**A**S for this second  
Poynts <sup>co e</sup> Parte it needeth  
<sup>ex.am.</sup> no exact Examination,  
<sup>ned.</sup> for that it consisteth rather  
of effects of the spirit  
then of any industrie  
of ours ; only it shall  
suffize to examin.

First, whether ( having fownd by the first  
degree of *Manifestation*  
this Interiour will )  
yow haue conserued,  
clearished, and enter-  
tayned it , without  
being distracted ; reie-  
cting all passions, and

mortifiēg all affections,  
so farre forth as that  
yow haue had no other  
ioye, consolation, and  
lyfe, then in the same.

If when yow could  
not haue this *Manifesta-*  
*tion* nor tast of this diui-  
ne will , yow haue  
searched in the botto-  
me of your heart the  
cause therof , with a  
strict examinatio whether yow haue not had  
any passion of ioy , or  
sadnesse, feare, loue ha-  
tred, or any affection of  
willing or nilling ; and  
hauing fwnd any  
such , whether yow

490 Of the Interiour will  
haue faythfully repel-  
led it or no.

3. Furthermore, for as  
much as the degree of  
*Admiration* dependeth  
ad proceedeth of three  
poynts (to weet) of the  
Immensitie of God; of  
his Familiaritie, and of  
our owne Nothing, as  
hath bein shewne, exa-  
min wheter yow haue  
duely annihilated your  
self; for that, of this  
annihilation dependeth  
the perfect fami-  
liaritie, and knowled-  
ge of the immensitie  
of God.

4. As touching the 3.

degree of *Humiliation*,  
yow are to reuise whe-  
ther toward the fami-  
liaritie and blandish-  
ment of the heauenly  
Spouse, your sowle  
the haue carried and com-  
ported herself humbly  
(that is ) with as pro-  
found reuerence to-  
ward so great maiestie,  
as it hath daigned to  
stoope so familiarly to  
this her, or whether con-  
trariewise shee haue  
forgotten her self, in  
redring him reciprocall  
familiaritie as to her e-  
quall, and so haue made  
of such her presumptiō

492 Of the Interiorour will  
a wall (as it were) bet-  
wixt God and her, or  
a vayle or thick clo-  
de, wherby shce is hin-  
dred truly to contem-  
plate her Spouse, and  
diue into his greatnes-  
se; a falte which many  
spirituall persons com-  
mit to theyr great do-  
mage , not knowing  
with the familiarity of  
God , to reserue and  
render vnto him a due  
and profownd reue-  
rence.

5. Examin also, whe-  
ther yo haue dueley  
vsed the ioy and Exult-  
ation of Spirit, in infu-

bet- sing and plunging your  
, or fowlle farther into  
low- the will of Go , and ma-  
shin- de vse therof toward a  
item- more intense and pro-  
and fownd Renunciation  
tnes- of your self, in driving  
many away all pusillaniimitie  
com- ad yrksōnessē of min l,  
t do- and all imagined diffi-  
wing cultie of mortification,  
ty of without reposing sen-  
e and sensually theron. As for  
n due Elevation , that is a de-  
reue- gree or effect dependat  
of the fowre former.

Finally , whether 7°  
yow haue continually  
borne in mind , that  
yow are not expressly

494 Of the Interiour wil  
to retaine therin , the  
images or representa-  
tions of the degrees re-  
lated in the second par-  
te , nor the diuisions of  
the will of God , but ra-  
ther whether yow ha-  
ue endeuored accor-  
ding to your powre ad-  
capacitie , to knowe ad-  
contemplate it such as  
it is in it self ( to weet )  
simple , and without all  
manner of image or di-  
uision , though to decla-  
re it vnto yow it hath  
bein necessarie to diui-  
de it as yow haue seene .  
Likewise , whether  
8. yow haue taken the sa-

will The second parte. 493  
, the me 5. degrees, not for  
entaylour owne acts, but for  
es re-operations and effects  
d par. of the Spirit of God in  
ons of yow.

ut ra-  
v ha- Heer endeth the Second  
ccor- parte of the Rule of  
re ad- Perfection.

*Lauds Deo.*

at  
ue  
co

er

er

THE COPPIE OR  
an advise touching pra  
yer, gi en vnto one, af  
flicted by reason of the  
great sterilitie which  
beefownd therin.

3. Prin cipall thing which his  
things a man ought in Prayer  
in Pra to doe, is to rectifie his  
yer. intention ( that is ) to be  
I. take it in hand only  
because God would haue it so, without  
any

will The second parte. 497  
any other end or moti-  
ue whatsoeuer; and to  
continue the same only  
end and motiue.

OR The second is, after  
such Protestation, to  
examin his interiour,  
of the and dilcerne if (hauing  
which protested such inten-  
tion) hee hath sayd true  
or no; and this by a sim-  
ple view or reflexion  
upon himself, examining  
which his heart and sownding  
Prayer the bottome of his in-  
terior, whether thear  
is ) to be not any other thing  
only besids this will lodged  
would therin; as, if hee desire  
ithou  
any

M m

498 Of the Interiorour will  
the end of Prayer; if hee  
feele any tediousnesse  
therin; if hee seek oc-  
casion to depart or to  
be called away; if hee  
wishes to be illuminate  
and enflamed, or consola-  
ted in any sort whatso-  
ever, as well in the supe-  
riour or spirituall par-  
te of the sowlle, as in  
the inferiour or sensi-  
ble; and finding by  
examen any of these  
things or other what-  
soever, hee must reide  
it as a pernitious and  
venimous serpent, an  
as opposite to the fore-  
sayd protestation an  
will of God. Now, the other

reflexion and examen is  
nothing els, but to iud- *How to*  
ge and feele wherto his *examin-*  
to mind is drawne, what *the inten-*  
hee wisheth, desireth,  
and taketh pleasure  
in, or contrariewise  
so in what hee is dis-  
pleased, discomfited,  
and what hee flieith.

The third thing is the <sup>20</sup>  
continuāce of this examē For  
y the adreflexiō, if so be that *prayer*  
hee taketh only for his *grām-*  
had prayer and subiect this *dedi pō*  
eice will of God, to the end *the only*  
that the sowlle remai- *will of*  
ning in her puritie, dis- *Go. o*  
fore charged of all affairesād *tinuz-*  
not beīg hidred by any *tion of*  
the other sight, may conti- *examē.*

300 *Of the Interior will*  
nually view, fixedly and  
soly contemplate, and  
sweetly tast this plea-  
sure and delitious con-  
tentment of God. O  
els, hee ought often  
to visit it by a frequent  
reflexion, if hee take  
Prayer for his subiect medita-  
tions and aspirations  
to the end that percei-  
uing any other thing  
to intrude it self into his  
interior, hee may re-  
ject it as opposite ad con-  
trarie to this puritie of  
intention; yea, the very  
desire of illumination  
and of high contempla-  
tion: and this rejec-  
tion: and this rejec-

*For o-  
ther for  
se of  
Prayer  
frequēt  
reflexio*

The second parte. so  
must be no other wise  
done then by the same  
will, in turning by a  
simple couersion ther-  
unto, and by a con-  
cept, auersion, and obli-  
vion of all creatures.

And note, that for *Secres*  
the most parte, the hin- *decep-*  
drance of the puricie of *ptions.*  
intention, and decep-  
tion of well minded  
persons, are the good  
desires, which doe hin-  
der, retayne, and ruine  
so much the more this  
integritie of intention,  
by how much the lesse  
they are discouered and  
held for such, as, as (for

The second parte. 501  
example ) the desires of  
feruour, deuotion, tea-  
res, contrition, and il-  
lumination; for, inas-  
much as they are dis-  
guised with the cloaks  
of pietie, one taketh no  
heed of them, so that  
without suspition, the  
desire of them entrey  
into the boutome of  
the heart, and wholly cau-  
passeleth and ruleth loo-  
ke, not leauing to me clo-  
for the wi<sup>th</sup> of God, the suc-  
which of en <sup>ey</sup>mes is en  
quite cōtrarie (to weet) sub-  
that bee be not conso-  
lated nor illuminated, thir-  
neither that bee haue ion

teares and sensible de- what is  
uotion; for, true deno- <sup>nu-  
tion.</sup>  
dil-  
nas-  
cōtenting himself with <sup>2.2 qn.</sup>  
dif- this will of God, or (as <sup>82. art.</sup>  
oaks faith S. Thomas) prom-  
hno pfly to dee that which  
that appertaineth to his ser-  
tē uice.

This blindnesse cō-  
tinually commeth, be-  
olly cause (as is sayd) a mā  
sleth looketh only on the  
me cloak and exterior of  
the such desires, and not  
es is on their interiour true  
eet) substance and effects,  
nso which indeed are no-  
ited, thing els but consola-  
hauation and illumination;

*The  
groun  
d of all  
perfe  
ction.*

504 Of the Interior will  
yea, proper will, naturall contentment, and  
self loue. For, yow  
must knowe that the  
wholle stable fowndation  
and grownd of per  
fection, is the *will of*  
*God*, which ought al  
wayes to be seene and  
shine in our interior,  
and neuer to vanishe a  
way nor be left of either  
by affliction or consola  
tion; no more in ar  
ditie, sterilitie, and con  
tradiction, then in de  
uotion, consolatiō, and  
perfect resignation, be  
cause that this will is a  
thing so celestiall and

transcendent, that it re-  
formeth all deformitie,  
and rectifieth all croo-  
kednes and as a thing  
firme and stable, dif-  
fuseth and (as it were)  
absorbeth all vacil-  
lation and instabilitie,  
and is no lesse in our  
pouertie, sterilitie, and  
fragilitie, then in our  
abundance, deuotion,  
and perfection, though  
not according to sen-  
ce, but to reason; where-  
of wee are assured by  
the diuine powre and  
prouidence gouerning  
all things.

Whoe then desireth <sup>How is</sup> *repose*

506 Of the Interior wyl  
true contentment of  
mind, and to liue with  
quietnesse in God, it is  
necessarie that hee al-  
wayes establish him-  
self vpō this vnmoue-  
able fowndation, and  
cornerstone of the will  
of God, reposing conti-  
nually therō, and that,  
by way of Resignatiō.  
But as this fowndation  
is not alwayes sensible,  
but often hath residen-  
ce only in the Reason,  
so likewise some ty-  
mes a man can not haue  
this Resignatiō sensi-  
ble; but only therrea-  
sonable; the which hee

conti-  
nuall y  
in God.

may alwayes haue, euē  
when the sense is quite  
contrarie to the Resi-  
gnation; for, one may  
be resigned when hee  
hath any contradicſ,  
sterilitie, or subſtractiſ  
of deuotion, notwithstanding  
the contradiction of the ſence, all  
the which hee may ac-  
cept as the *will of God*:  
yea, if hee feele not in  
himſelf the courage ſo  
to accept it and resigne  
himſelf, hee muſt mount  
higher, and take as the  
*will of God* this Irreſi-  
gnation; and if yet the

508 Of the Interior will  
darkenes be so great  
that hee can not thus  
doe hee must also resi-  
gne his darkenesse : if  
(finally) by reason of  
tediousnesse hee hath  
not the will to perfor-  
me any of these things,  
hee must offer to God  
this tediousnes and de-  
fect of good will , and  
take it at his hands as  
his will in this maner,  
reducing to Resigna-  
tion the letts of Resi-  
gnatio which may oc-  
curre ; to the end that  
in this sort , allwayes  
and incessantly the will  
of God may (as is aboue

The second parte. 509  
sayd ) deuoure all  
things, and that a man  
may dwell all ayes  
therin: and this kind  
of Resignation of Irre- *Aperi-*  
signation is farre more *fect Re-*  
frutefull, meritorious, *signa-*  
and sublime, and lea-  
ding more directly to  
the true vnyon with  
God, mortification of  
himself, and transcen-  
dence ouer all things,  
thē that which is done  
according to sence; and  
a man may say that the  
one is simple, and the  
other dubble; yea, that  
the one is so many ty-  
mes dubbled as it doth

510 Of the Interior will  
absorb and surmount  
intrinsecall obstacles.

25. e.

And note, that this Rule of accepting all things at the han<sup>ds</sup> of God is so generall, that it hath no exception, in such sort that a man must accept not only the extrinsecall crosses and afflictions of the world, and of his neighbour at the hands of God, but also the very intrinsecall, proceeding from his imperfections,

*Rom.8. for, Omnia cooperantur in bonum diligenterbus Deum.*

The three points of

this aduertisement are  
more particularly di-  
stinguished into . . in  
the 9. chapter of this  
rule of Perfection, and  
are not only fit for the  
perfect but also for the  
Beginners, that thereby  
perceiving the true  
end of Prayer , they  
may tend therunto by  
a more straight line;  
the want wherof cau-  
seth divers (euen spiri-  
tuall men) to rasse ma-  
ny yeares, yea some  
thevr wholle lyfe, not  
only without attay-  
ning to any perfection  
in Prayer , but also

512 Of the Interior will  
without knowing the true end therof, which is the will and pleasure of God.

A LETTER CON-  
tayning an answer touching  
a doubt touching the  
Object of the will of  
God.

Dear Brother; this present shalbe for me your satisfaction, and to resolute yow touching a certaine doubt which yow fownd in such reading the exercise of the cro-

ill. The second parte. 513  
the will of God. And  
iches concerning that  
ure which yow say ; first,  
hat thear is great dif-  
ferene betwixt God  
and his will ; for my  
part Iacknow ledge no  
such : For, I think that  
thee which seeth this  
will of fentiall will (to ve t)  
sidered only in God,  
y consequence hath  
this en God, and that as  
eforme and the same  
, and sing, not as diuerse;  
touer in God thear is no-  
oubting but God. And  
d in touching this point  
ercised the elucidation  
f the crof, thear is nere a

Nn

514 Of the Interiour  
whole chapter in the  
third part, whear the  
are not too many argu-  
gements which prove  
it, and too many Deni-  
ctours thear alleagans  
which with one cōserfist  
affirme not the same  
cōcerning which alid  
I haue had heertofo<sup>r</sup> G  
the aduise of some ex-  
uines, though the thing  
be of it self too cleare  
and likewise the Mon-  
thod sayth the same, a  
But I see your entitie  
heerin proceedeth full  
this cause ( to wee haue  
that yow haue not w<sup>t</sup> me  
marked how I haue per-  
ot to

The second parte. 515  
the divided it into three sorte  
y a of wills ; yow hauing  
propositio respect to the diffe-  
rence therof ; not that  
eagen it self, but in vs it is  
cōser distinguisched Now,  
sam yow notwithstanding  
n al write to mee of the will  
toſe of God in generall, not  
ne D xpreſſing which of the  
e thing yow speake of. And it  
o clea no marueil if yow  
ne M now not the sublimi-  
ſame, and nuditie which I  
r en tribute to the eſſetiall  
leth full of God, ſeing yow  
wee que not read what I  
not que writte therof; and  
hau therefore yow ought  
not to condēne a thing

N n :

516 Of the Interiour will  
which yow neuer ha-  
ue but halfe seen. For,  
whoe so hath read the  
third part, I doubt, ra-  
ther will reprehend the  
contrarie fault (nam-  
ly) that it is too naked  
abstract, and spiritual  
and nothing els but  
God.

Now, yow alleag  
that this exercise a-  
mitteth some Obie<sup>c</sup>t  
wherof is no particu-  
lare in God. To whi  
I aswer, that this w  
(Obiect) may be u-  
derstood twē man  
of wayes; for a gene-  
rall or for a particular o

iect. As concerning the generall which is God himself, I answer that the third or supereminent will admitteth also no other but him, though not so in the first and second part, v. hear thear is some particular obiect which to the Beginners seemeth to cause some difference betwixt God and this Will ; but it is because that at the first this diuine will sheweth it self as exteriour, and then after as interiour, and finally, as essentia; ; not that in it

518 Of the Interior will  
self it is variable or dif-  
ferent, for that cometh  
of our part whoe so  
doe cōtempiplate it pro-  
portionably to our  
light which is small,  
and not wholly abstract  
from an obiect in the  
Actiue life. Now, this  
ligth is greather in the  
Cōtemplatiue life, and  
most great in the Su-  
pereminent, wheat this  
will is seen to be God  
himself, which appea-  
reth more plaine by the  
similitude which fol-  
loweth.

*Similie notan.* Yow must knowe  
then, that this exterior

will is like a riuer  
which runneth into the  
sea, for so doth this will  
carrie our soule to  
God: and as the riuer-  
water is not called the  
sea though it be the sa-  
me water, so this exte-  
rior will is not proper-  
ly called God though it  
be but one and the sa-  
me spirit; and as the li-  
mits only, and not the  
substance causeth it to  
be called a Riuier and  
not the Sea, so the li-  
mits of this will, ad not  
the substance giueth it  
the name of Will, and  
not of God; ad as the li-

520 Of the Interiour will  
mits of the riuver haue  
not their Originall siō  
the same, so the limits  
of this will proceed not  
therof but from our  
darknes; and as, if thea  
were no land wee  
should see no riuver but  
all sea, because thea  
would be no limit, so  
if thea were in vs no  
clowd of darknes, wee  
should see no more this  
will as such, but only  
God, as is declared in  
the ninth Chapter of  
the 3. parte: And as the  
shipp in this riuver being  
not hindred, necessarilie  
is transported by the

streame therof into the sea, so the soule ha-  
ving no im- ediument, is  
caried by the course of  
th's will vnto the na-  
ked Essence of God;  
and as when one is so  
led into the maine O-  
cean, hee seeth no mo-  
re the riuer ( though  
the same in substance)  
but the sea, so hee  
which is transported  
into the essential will,  
seeth no more this ( as  
suc<sup>t</sup>) but God only.

Yf yow demad why  
in the beginning a man  
taketh not God for the  
Obiect of this exercise

522 Of the Interiour will  
without this will, I  
aske why doth not one  
leape ouer the stile be-  
fore hee come at it? or  
why the ship which is  
at *Roan* doth not ride  
in the sea at *Newha-  
uen*, rather then in the  
riuer of *Roan*? If yow  
say because it is at *Roan*  
and not at *Newhauen*,  
I answer the like; that  
the Beginners are not  
in this ample and spa-  
tious clementiall sea of  
**God**, but in this riuer  
of his *will* which will  
leade then therto. And  
I hold it a point of  
great indiscretion to set

, I a little bote on the  
maine sea, and a Begin-  
ner in the naked Ocean  
of the diuine essence.  
Yow may see therfore,  
why at the beginning  
I haue not denudated  
this exercise of an Ob-  
iect: yow may also per-  
ceiue in some sort that  
it was the only, per-  
fect, succinct point, and  
that which bringeth  
most light, which I  
could choose wherinto  
cōpendiously to reduce  
the w hole spirituall li-  
fe, without euer leauīg  
it of, or seeking others,  
no lesse then the ship

524 Of the Interior will  
which to goe into the  
sea, neuer leaueth the  
riuer wherin shee ri-  
deth. In the beginning  
I only call it will and  
not God, because one of  
these twoe words fit-  
teth better the Active  
life then the other be-  
cause more properly  
wee say in the Active  
life; I will doe this thing  
because it is the will of  
God, then to say, because  
it is God : also that  
would be too sublime  
a doctrine, and (litte-  
rally taken) scarce to  
be admitted : likewise  
because all exercises,

*The second parte. 525*  
wayes, vertues, and per-  
fectedions, are better re-  
duced to this, then to  
any other point. In the  
Cōtemplatiue life also  
or second part, I doe  
not tal e this word *God*,  
because thear is yet so-  
me image though verie  
subtile and secret. Fi-  
nally, in the Supremi-  
nent life or third part, I  
doe not alter this word  
w *l*, fearing least a man  
mig ht think that I had  
changed the point or  
obje ct of this exercise;  
but I keep all wayes the  
same word, keeping  
full the distinction of

§ 26 Of the Interior will  
three Epithets ( to  
weet) *Exterior*, for the  
Actiue life; *Interior*,  
for the Contemplati-  
ue, and *Essentiall*: for  
the *Supremest*: which  
must be noted for a-  
uoyding in this exer-  
cise both error and  
confusion. And thus  
much for the resolu-  
tion of your doubt.  
From *Orleans*, this 16.  
of August. 1593.

Your Brother in Christ  
Iesus B.Benet.

ରାଜା: ରାଜାରାଜ: ରାଜ: ରାଜରାଜ

Forasmuch as the third  
part mentioned of this  
Rule, treateth only of  
things abstract, of high  
contemplation of the Es-  
sence of God; it is thought  
v: fitting the common sort,  
and therfore not conuen-  
ient to be published, vn-  
lesse (perchance) hereafter  
upon some farther reasons  
or experience of these  
twē parts, it shall o-  
therwise seeme meet.

528 Of the Interior will  
way to perfection that the  
eligious Practiser of them,  
without the other shall  
quickly attayne  
therunto.



will  
ut the  
hem,  
hall